

Proceedings

Cantors

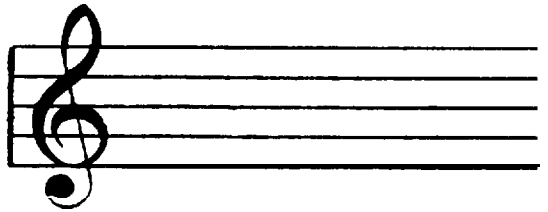
Assembly

Thirtieth

Annual

Convention

May 8-12, 1977



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Prepared for Publication by Hazzan Samuel Rosenbaum

Sunday, May 8

4.00 P.M. Registration/Lobby Convention Desk

Music Display

6.00 P.M. Maariv/Convention Center Synagogue

Officiating:

Hazzan Morris Schorr. Elizabeth, New Jersey

Gabbai:

Hazzan Yehudah L. mandel, Philadelphia, Pa.

7.00 P.M. Opening Banquet/Dining Room

Chairman:

Hazzan Harry Weinberg, Philadelphia, Pa.

Birkat Hamazon:

Hazzan Daniel Green, Toms River, New Jersey

9:30 P.M. Convention "Sing-Out!"/Lobby

Led by:

Hazzan David Myers, Utica, New York

Hazzan Daniel Gildar, Buffalo, New York

10:30 P.M. You are invited to the Terrace Room

Monday, May 9

6:00 A.M. Shahart/Convention Center Synagogue

Officiating: Hazzan Nathan Mendelson.

Montreal, Canada

Baal Keriah: Hazzan Daniel Green, Toms River,
New Jersey

D'var Torah: Rabbi Isaac Klein, Buffalo, New York

9:00 A.M. Breakfast/Dining Room

10:30 A.M. Workshop #Convention Center Room A

Chairman: Hazzan Erno Grosz, Forest Hills, New York

"The Hazzan-Zoger"

Some insights into the art of the Baal Tefillah:
uniting liturgy and nusah in prayer.

Hazzan Jacob Barkin. Southfield, Michigan

Hazzan Paul Carus, East Meadow, New York

Hazzan Solomon Gisser. Montreal, Canada

Discussion

Monday, May 9

11:30 A.M. Workshop B/Convention Center Room A

Chairman: Hazzan Ivan Perlman. Providence, RI.

"Mahzor Hadash"

A preview of the new high holy day prayer book, "Mahzor Hadash", published by Prayer Book Press, with special reference to classical hazzanic traditions.

Rabbi Sidney Greenberg

Senior Editor, Mahzor Hadash

Discussion

1:00 P.M. Luncheon/Dining Room

3:00 P.M. Audition I/Convention Center Playhouse

"The Artistry of Emil Gorovets"

A recital of Yiddish folk and art songs by the well known tenor recently arrived from the Soviet Union.

Malke Gottlieb, Pianist

6:00 P.M. Convocation of the Jewish Theological Seminary of America/Convention Center Synagogue

Academic Procession

Rabbi Morton Leifman, Chief Marshall

Maariv:

Officiating: Hazzan Hyman Sky, Kansas City, Mo

Convocation

Presiding:

Rabbi David Kogen. Vice Chancellor

Address:

"The Quality of the Emerging

Conservative Cantorate"

Hazzan Max Wohlberg

Professor of Hazzanut, Cantors Institute- Seminary
College of Jewish Music

Presentation of Fellow Awards:

Hazzanim:

Alan Edwards, Wynnewood, Pa.; Jonas Garfinkel, Wallingford, Pa.; Israel Goldstein, Jericho, N.Y.; Mordecai Goldstein, Metuchen, N.J.; David Hiesiger, N. Bellmore, N.Y.; Eugene Holzer, Grand Rapids, Mich.; Victor Jacoby, Baldwin, N.Y. Sholom Kalib, Detroit, Mich.; David J. Kane, Long Beach, Calif.; Edward Klein, Miami Beach, Fla.; Jerome Kopmar, Dayton, Ohio; Morton Kula, Minneapolis, Minn.; David Lebovic, Philadelphia, Pa.; Charles Lew, Medford, Mass.; Abraham Lubin, Chicago, Ill.; Samuel Morginstin, Bloomfield, N.J.; Moses Rental, Chicago, Ill.; Louis Rothman, Chattanooga, Tenn.; Sol Sanders, Dallas, Texas; Robert Shapiro, Toledo, Ohio; Allen Stearns, Skokie, Ill.; Israel Tabatsky, Manchester, Conn.; Sol Wechsler, Newark, N.J.; Robert Zalkin, Indianapolis, Ind.

Monday, May 9

Convocation, continued

Presentation:

Plaques signifying the establishment of Scholarships
in perpetuity in the Cantors Institute presented to:

Hazzan Saul Meisels, Cleveland Hts, Ohio

Hazzan Moses J. Silverman, Chicago, Illinois

Benediction:

"Milestone to Infinity"

composed for this occasion by:

Samuel Adler and Samuel Rosenbaum

Hazzan Michal Hammerman

Hazzan Samuel Rosenbaum

Recessional

7:30 P.M. Dinner/Dining Room

Chairman:

Hazzan Bruce Wetzler, Convention Cc-Chairman

Havah Nashir:

Hazzan Shlomo Shuster, Chicago, Illinois

Birkat Hamazon:

Hazzan Robert Scherr, Natick, Mass.

Special tributes to:

Hazzan W. Belskin Ginsburg

Hazzan Max Wohlberg

Lazar Weiner

10:00 P.M. Concert/Convention Center Auditorium

The Chorus of the Cantors Institute celebrates its 25th
Anniversary with a Concert of Jewish Music.

Mati Lazar. Conductor

Robert Toren, Pianist

Tuesday, May 10

8.00 Shaharit/Convention Center Synagogue

Officiating: Hazzan Gregor Shelkan,
Chestnut Hill, Mass.

D'var Torah: Rabbi Isaac Klein, Buffalo, New York

9:00 A.M. Breakfast/Dining Room

**10:30 A.M. 30th Annual Meeting of Cantors
Assembly/Convention Center Room A**

(closed session; for members only)

Greetings to New Members: Hazzan Morton Shames
Chairman, Standards and Qualifications Committee

Report of the President:

Hazzan Michal Hammerman

Report of the Executive Vice President:

Hazzan Samuel Rosenbaum

Report of Nominations Committee:

Hazzan Moses J. Silverman, Chairman

Elections

Good and Welfare.

10:30 A.M. Perspective/Convention Center Room B

(simultaneous session for wives of members only)

**"Some Further Aspects of Life as the
Wife of A Hazzan"**

Chairperson: Florence Belfer, Rockville, Center,
New York

A continuing attempt to articulate and discuss some
of the special circumstances and challenges facing
the Hazzan's wife and family.

Dr. Daniel Silverman, Assistant Chief of Psychiatry,
Beth Israel Hospital, Boston, Mass.

Discussion

1:00 P.M. Luncheon/Dining Room

**3:00 P.M. Audition II/Convention Center Auditorium
"A Singing of Angels"**

by Samuel Rosenbaum and Charles Davidson

presented by

The Boychoir of Princeton

(formerly the Columbus Boys Choir)

Hazzan Samuel Rosenbaum, Narrator

Donald Hanson, Conductor

**3:45 P.M. Demonstration/Convention Center Auditorium
"The Care and Development of Young Voices"**

A mini-workshop on the handling of the
voices of children.

Donald Hanson, conductor of the
Boychoir of Princeton

assisted by members of the choir.

4:30 P.M. Report/Convention Center Room B

The Retirement and Insurance Programs
sponsored by the Cantors Assembly

Mr. Leo Landes

Executive Secretary, Joint Retirement Board

Tuesday, May 10

6:00 P.M. Minha-Maariv/Convention Center Synagogue

Officiating:

Hazzan Paul Cams, East Meadow, New York

Memorial to departed colleagues:

Isadore Adlesman, Joseph Amdur, Bernard Alt, Gedaliah Bargad, Akibah Bernstein, Sigmund Blass, Harry Brockman, David Brodsky, William H. Caesar, David Chasman, Jordan Cohen, Joseph Cysner, Samuel Dubrow, Max Feder. Harry Freilich, Henry Fried, Abraham Friedman, Marcus Gerlich. Leib Glantz, Charles Freedland. Myor Glass, Judah Goldring, Jacob Goldstein, Jacob Gowseiow, William Hofstader, Jacob Hohenemser, Aaron Horowitz, Israel Horowitz, David Jacob, Eli Kagan, Abraham Kantor, Abraham Kaplan, Adolph Katchko. Herman Kinnory, Jacob Koussevitsky, Simon Kriegsman. Zachary Kuperstein, Joshua Lind, Sigmund Lipp, Asher Mandelblatt, Joseph Mann, Gerson S. Margolis, Bernard Martlin, William Sauler, Itzik Schiff. Alvin F. Schraeter, Jacob Schwartz, Joseph Schwartzman, Samuel Seidelman. Abraham Shapiro, Ruben Sherer. Saul Silverman, Hyman Siskin, Jacob Sivan, Mendel Stawis, Isaac Trager. Julius Ulman, Solomon Winter.

Hesped: Hazzan Michal Hammerman. Boston, Mass.

Installation of Newly Elected Officers and Members of the Executive Council:

Hazzan Isaac Wall, Penn Valley, Pa.

7:30 P.M. Dinner/Dining Room

Chairman:

Hazzan Michal Hammerman

Havah Nashir:

Hazzan Alan Edwards, Philadelphia, Pa.

Greetings:

Rabbi Arthur Hertzberg, Englewood, New Jersey

President, American Jewish Congress

Birkat Hamazon:

Hazzan Elliot Portner. Cleveland Hts., Ohio

10:00 P.M. 30th Anniversary Concert

featuring:

Hazzan Jacob Barkin, Southfield, Michigan

Hazzan Edward Berman, Perth Amboy, New Jersey

Hazzan Abraham Denburg. Baltimore, Md.

Hazzan Isaac Goodfriend. Atlanta, Georgia

Hazzan Benjamin Z. Maissner, Philadelphia, Pa.

Hazzan Saul Meisels, Cleveland Heights, Ohio

Hazzan Ralph Schlossberg, Roslyn Heights,
New York

Hazzan Moshe Taube, Pittsburgh, Pa.

Chorus of Temple Beth Sholom of Roslyn Heights,
New York,

Gary Nair. Conductor

Frank Farago, Pianist

Wednesday, May 11

9:00 A.M. Shaharit/Convention Center Synagogue

Officiating: Hazzan Isaac Wall, Penn Valley, Pa.

D'var Torah: Rabbi Isaac Klein, Buffalo, New York

9:00 A.M. Breakfast/Dining Room

10:30 A.M. Workshop A/Convention Center Room A

Chairman: Hazzan Moses J. Silverman, Chicago, Ill.

"Looking Back at American Hazzanut"

A nostalgic reminiscence on the Golden Age of American Hazzanut.

Hazzan Samuel Vigoda, New York

11:30 A.M. Workshop B/Convention Center Room A

Chairman: Hazzan Abraham Shapiro, Lynbrook, New York

"As We Remember Them"

Liturgical masterpieces composed by or for the great hazzanim of the last half century sung by:

Hazzan Saul H. Breeh, Miami Beach, Florida

Hazzan Ephraim Rosenberg, Toronto, Canada

Hazzan Benjamin Siegel, Great Neck, New York

Hazzan Moshe Taube. Pittsburgh, Pa.

Hazzan Samuel Vigoda, New York

1:00 P.M. Luncheon/Dining Room

3:00 P.M. Audition III/Convention Center Auditorium

"Rejoice, O Jerusalem"

A recital in celebration of the Tenth Anniversary of Jerusalem United featuring:

Hazzan Ben Belfer. Rockville Centre, New York

Hazzan David Lefkowitz, New York, N.Y.

Hazzan Morton Shames, Springfield, Mass.

Ms. Shirley Sherman, Soprano

6:00 P.M. Maariv/Convention Center Synagogue

Officiating:

Hazzan Mario Botoshansky. Brooklyn, New York

Kavod Awards

7:00 P.M. Grossinger Reception/Terrace Room

For Delegates and Guests

Wednesday, May 11

8:00 P.M. 30th Anniversary Dinner-Dance/Dining Room

Chairman: Hazzan Kurt, Silbermann

Havah Nashir:

Hazzan David Tilman, Elkins Park, Pa.

Birkat Hamazon.

Hazzan David Kane, Long Beach, California

Gala program featuring:

Hazzan Farid Dardashti. St. Petersburg, Florida

Hazzan Abraham Mizrahi, Cincinnati, Ohio

Orchestra for dancing

Thursday, May 12

8:00 A.M. Shaharit/Convention Center Synagogue

Officiating: Hazzan David Lebovic, Philadelphia, Pa

Baal Keriah. Hazzan Engen Holzer,

Grand Rapids, Michigan

D'var Torah: Rabbi Isaac Klein, Buffalo, New York

9:00 A.M. Breakfast/Dining Room

10:30 A.M. Executive Council Meeting/Convention Center Room A

1:00 P.M. Closing Luncheon/Dining Room

MONDAY MORNING, MAY 9, 1977

Workshop A:

"The Hazzan-Zogger"

Some insights into the art of the Baal Tefillah;
uniting liturgy and nusah in prayer.

Paper by:

Hazzan Jacob Barkin

Illustrations by:

Hazzan Paul Carus

Hazzan Solomon Gisser

Hazzan Barkin:

The subject for discussion in this morning's session is titled "The Hazzan-Zogger". As such, it is a subject familiar to, and easily identified by most all here present. There is, however, quite a gap of difference between simple identification of a subject, and the capability of defining that which may be obviously identified. In delineating this difference, may I then dwell for a bit on the approaches to definition, and what it involves. To define is to delve into, and perhaps analyze more extensively, to the end of complete, or as nearly as possible, establishment of origin, derivative sources, construction ingredients, and practical application and usage of an idea, subject, action, science, etc. In the case of zoggachts, or to put it in the prevalent Anglicized terminology, "the art of improvisation" (thus giving to it that blanket form which is acceptable to all forms of musical status and merit, inasmuch as it does border on the line of being a distinct craft, that can be developed into an art) like the study of philosophy, this requires the exploration of a deeper nature beyond the external and obvious. It must be approached seriously to disclose: a) inner logic, b) essential value, and c) the ultimate purpose.

(I expect there will be some discussion and questioning perhaps, as to the validity or possible further need for this form of improvisation, in the face of the prevailing atmosphere, structure, and changing designs, in the modern American order of worship.)

Please bear in mind, that while we are addressing ourselves primarily to the area of hazzanic improvisation, we must be mindful and use our peripheral vision, with which we are all endowed, to place it within a fitting and proper framework, and establish the context within which improvisation in music, generally, relates and influences our own special interest. Thus we call upon broader exemplars, for the sake of clarification, and the aid of comparatives in general musical forms of improvisational utilizations, and come to give definition in plain language to "what is musical improvisation?", how it differs from "structured" musical composition, to which it is ordinarily "contraposed" in fact.

Improvisation is supposed to be "spontaneous", "unpremeditated" and to a degree, an "unpredictable creative procedure", when it is manifest in actual performance. Thus, the unpredictable can often result in some great musical discovery, and, similarly, in possible let-down and disappointment. All of this is largely dependent upon the skill and knowledge of the performer over and beyond the inherent gift itself. By this I mean that the hazzan who is thoroughly knowledgeable in the text, and who is equally musical and comfortably familiar with modulation technique, all of which must also be superimposed in its totality, on a background of complete knowledge and fluent relationship to the particular nusah (regardless of indigenous minhaq) only such a hazzan can feel fully secure in improvisation and insure a meaningful result in the attempt to creative zogachts.

Let me retrace a few steps, since I earlier referred to several forms of improvisation in music, and spend a few moments in that domain. Some of these reflect themselves and closely relate to hazzanic application.

Joseph Yasser, delineates some of these categorically, and very aptly sub-titles them in this way: a) Improvisation in composition, b) Improvisation in the thematic form, c) Improvisation in performance.

Let's look at these separately.

First, improvisation as applied to composition, plays the least role in relationship to hazzanic improvisation as applied to composition, plays the least role in relationship

to hazzanic improvisation, so let's not dwell upon it, and move on to the second.

Improvisation on thematic form, can relate much more readily, since the hazzan chooses his base, a theme, drawn from the modes, the nusah of a particular place or section of the liturgy, the one designated for that occasion, time and observance period, and proceeds to "develop" - to "daven." The advantage of having that extra dimension, and an area of broader movement than that of the "confining" theme of the nusah itself, thus expanding the perimeters within that unique "free framework" which nusah actually allows.

Presuming again, that he has the essential qualifications mentioned earlier, he can truly soar like a free bird in the limitless sky, to uncharted and unlimited heights of truly emotional expression, which will ultimately reach their goal, the soul! With this added expanse of space to maneuver in, he, in his skillful manner, may also be able to terminate or extend his improvisation as the mood dictates. Having the craft of knowledge in control, he can aim for a resolution to an end, or modulate into what we call a bridge, to yet another extension or variation, by appropriate utilization of the texts, which oft-times reveal great interplay of the most witty finesse, as well.

The third category, improvisation within performance, likewise comes into prominent play in the endeavors of hazzanic rendition. Here we deal with the emotions in the interpretive sense, as one feels and the degree to which he feels. But all of these, must be based on the premise of his knowledgeability, and above all else, taam, good taste!

Let me prompt you briefly to recall your own experiences in this respect. All of you, at one time or another, have heard the "greats" and "near greats" of our respective times, whether in person or otherwise. Ask yourselves: what, for example, distinguished a Feodor Chaliapin from so many other renowned artists? What separated a Heifetz from other truly gifted violinists? How did Lotte Lehmann gain undisputed majesty in the realm of lieder-singing? All of these possessed equal mastery of their instruments and crafts, but yet invariably, in the summit of their attainment, at the highest levels of artistry, one of these rose to that narrow peak at the very top, where there is room for only that one:

That one stood there in his glory, before the acclaim of the world, because he had that most important additional ingredient to add to his artistry. And I claim that it is just that additional ingredient which reveals itself, in the realm of "interpretation".

Am I trying to draw a parallel of this level to the similar potential level within the hazzanic performance? I believe that I can, to a degree, or should I say within degrees, since we have just claimed that in a sense there is nothing that is exactly alike, especially in the performing art, which is subject to every vulnerability of the human system, time, place and climate. Remember, that we are constantly both the instruments and the instrumentalists. "v'dah lifney mi atah omed" - and at all times remember before Whom you stand. That the place of the hazzan in his sacred placement, is one within an aura of awesome responsibility and one in which he faces "that moment of truth!" Notwithstanding, there have been hazzanim of legendary stature in these gifts, and some with lesser than academic training or aspiration, nevertheless, sufficiently musical and commensurately learned and knowledgeable, to have reserved for themselves a place of prominence in the realm and the annals of hazzanut. We are told with no evidence of widespread contradiction, that Solomon Kashtan, famous father of a famous son, was considered among the most thrilling and masterful of hazzonim-zoggers, and possessed all of the attributes, including a magnificent voice. (Which sometimes helps, they say!) There were others such as Yerucham Blindman, "Yerucham Ha-Katon" as he was known, because of his small stature. The legendary Nissan Spivak, "Nisse Belzer," was one who did not possess a grand voice, but proved his genius in creative directions, as both zogger and innovative composer. We can trace many others into our own "golden era" of hazzanut in America, in the first third of the 20th century. I shall not mention any by name, since we all have our own preferences and opinions, but you will better identify them yourselves, and to your better liking as well.

In moving back and forth, as we tend to do, I have not spent any time on the one or more self-contained areas, such as the origins of this art of improvisation, which is worthy of a flashback. We, as hazzanim, are aware of the great influence and the vital role that oriental music has played in our history. Since our own Jewish music is Biblically cradled, and certainly influenced as it has been by oriental sources, as well as the highly semitic character, let's just

retrace the earliest origins.

The earliest of these indications are found in the times when the "neumes" or tropes perhaps similarly related to our "ta'amim" of the cantillations. They had different names such as makam nghana, tartil, and so on. To elaborate on them would require yet a full other paper. Suffice it to recognize these to have been utilized and applied in a manner of rather constructed or designed improvisation, if I may use that description. These were not used, as most of the ta'amim, in a regulated and combination forms. Each was a self-contained unity of musical phrase, with the added difference of the freedom of totally non-rhythmic nor non-timed value. I point this out to emphasize the freedom which this rendered in their evocation. I also must call to your attention the limits of the oriental scales of the times, which were confined at best to the extent of a pentatonic register. This, too, leads us to accept the premise that because of the very limitations of the old scale, the register of the vocal range was confined to the limitations of the parlando or sprech-gezung patterns. Thus, as the western scales came into being in later years, the range of vocal manipulations and extensions were likewise extended, all of which enhanced the possibilities of broader and more extensive "riding range" for much of the glorious improvisation in hazzanut.

That it is a dying and possibly a near-obsolete art, may be argumentative, but that the opportunities for zogachts have diminished, and are rapidly being phased out, is a tragic certainty. And to that you are all living witnesses. Gone are the days when one sat in his pew, eagerly and anxiously awaiting that moment of uplifting ecstasy, of the embellishment of the beautiful recitative. Gone are the true ohavey neginah who relished and cherished the talent of the hazzan. Even the few of them who are left, who lend so much to the "spirit" of the service, have lost their voices, as well. Es iz nebech nitoh mit vemen un far vemen:

But I don't want to end on such a sad note, so let me conclude with the heartening words of the great scholar and musicologist, Dr. Alfred Sendrey. "No other profession, craft, or intellectual activity, nor even the piety of the rabbis, nor the learning of great scholars, nor the inspira-

tional power of poets, has exerted so much influence upon Jewish musical life, as has the activity of the hazzan. The liturgical and the ritualistic practices would have been dull and colorless without him. In the domain of providing for the emotional needs of the people, he was indispensable. He brought the brightest rays of sunshine into the drab existence of his co-religionists. It can be said, unequivocally, that Jewish music in toto, owes its very existence, its survival, to the unremitting devotion and dedication of the hazzan. The hazzan has surely earned the long-overdue re-evaluation and thorough study of his life, history, his work, in order to appreciate the role assigned to him by destiny, to save Jewish music from decay and eventual extinction."

So much has been discovered - yet so much has been lost.

CANTORS ASSEMBLY
presents

THE ARTISTRY OF EMIL GOROVETS

in a recital of Yiddish and
Russian folk and art songs

P R O G R A M

I

Shir Hashirim	Sholom Aleichem-Leib Pulver
Balade Vegn Yidishn Loshn	Chaim Grade-Emil Gorovets
Der Balegole	Folk-Arr. Zalmen Mlotek
Sore Un Rifke	Text/Music: Mark M. Warshavsky
	Arr. Zalmen Mlotek
Mekhutonim Geyen	Mark M. Warshavsky-Leib Pulver
Der Gasnpoyker	Moyshe L. Halpern-Emil Gorovets
Potpourri of Russian Romances (sung in Russian)	
	Arr. Emil Gorovets
Ikh Bin A Yid	Itsik Feffer-Emil Gorovets

II

A Liedele in Yiddish	Joseph Kotlyar
Mein Mame Hot Gevolt Zayn Oyf Mayn Khasene	
	David Bromberg-Emil Gorovets
Eybik	Leivick-Secunda
Balalaika (sung in Russian)	
Nokhemke Mayn Zun	Folk-Arr. Leib Pulver
Mitn Yidishn Folkslid	Y. Kotlyar-Arr. Zalmen Mlotek
Rusland	Emil Gorovets

Emil Gorovets comes to us from Moscow where he had earned acclaim as a leading musical artist. After his graduation from the famed Gnessin Conservatory, he was almost immediately accepted as one of Russia's most important musical stars. His frequent appearances on the stage, in the concert hall, on television, radio and records, which were sold in the millions, brought him invitations to appear all over Europe.

Gorovets is an accomplished artist who not only performs the compositions of others, but who has himself added to the musical repertory of the world. He sings in many languages and is at home with a folk song, a classic, a popular ballad and a dramatic tour de force. Every song sung by Gorovets has its own particular musical nuance. Every one of his songs expresses the spirit of our time in a wonderful contemporary blend of lyrics and melody, which indicates the high calibre of his performance.

Pianist, Malke Gottlieb

MONDAY EVENING, MAY 9, 1977

Convocation of the Jewish Theological Seminary
of America

Address:

"The Quality of the Emerging Conservative
Cantorate"

Hazzan Max Wohlberg
Professor of Hazzanut, Cantors Institute-Seminary
College of Jewish Music

Hazzan Wohlberg:

As an adequate discussion of my subject requires a great deal more time than is at my disposal, I will merely indicate the contours of the theme and delineate its salient factors.

I will dwell briefly on four areas directly related to my subject. These are: liturgy, music, congregation and cantor.

As a preface, I wish to point to two trends present throughout our history. The first, more dominant one, is reverence for tradition. The second is accommodation to the present.

An observant student of our liturgy cannot help but notice the frequent recurrence of such words and phrases as: kakativ, vechein katuv vene-emar shene-emar ka-asher amarta and katuv batorah, shanui banviim, umshulash baketuvim.

These phrases testify to our innate conservatism. While voicing our prayers we seek affirmation in Scripture. We thus testify to our link with the past and express our adherence to minhaq-tradition.

This powerful trend is responsible for our loyalty to the matbeah shel tefillah--the liturgical formula of our ancestors, to Biblical cantillation, to the misinai tunes and to nusah hatefillah.

The Conservative movement accepted the principle of religious continuity and with it the liturgical accretions,

some of which, admittedly, added more bulk than quality to the lofty spirit of our liturgy. However, it looked with a critical eye on texts which have lost potency and current applicability.

As a result of such critical considerations, we are gradually beginning to listen to the words we are about to chant. Perhaps that idea was implied in the verse (Numbers 7:89): "Uvevo Moshe el haohel ledaber ito, vavishma et hakol midaber eilav." We are to "listen" and carefully consider the words we are about to utter. We ought not force the text into a procrustean world of a preconceived melody but rather permit the text to dictate and to inspire its appropriate musical setting.

While this ideal is far from general acceptance, it is beginning to take hold and will, hopefully, gain adherents. Some of the recent efforts made in the Conservative movement in the area of liturgy fill one with hope that we will yet realize the dream of pouring the ancient, undiluted heavenly brew into beautiful contemporary vessels of precious substance.

Almost concurrently with this veneration of the old and the immutable there continues to throb an opposing trend favoring the new and the current.

This latter trend I attribute to four disparate causes:

1. Hiddur Mitzvah - the desire to add an esthetic dimension to a mitzvah;
2. The attempt to eschew monotony as evidenced in the dictum of Rabbi Simeon: "Al taas tefilatcha keva" - "Do not make your prayers routine";
3. The absence of a universally accepted minhag prompting - during a millenia (between the 6th and 16th centuries) - the proliferation of new pivutim; and
4. The irrepressible urge of the individual perceptor for artistic self expression.

Concerning the music of the synagogue we must point out that here we deal with both substance and style, with matter as well as manner.

While orthodoxy opted for "tradition" and Reform Judaism favored the fashionable, Conservative Judaism sought the essence of tradition presented in an esthetic manner. It looked with disfavor on endless repetition and vocal gymnastics while it preferred an imposing, dignified service.

For the sake of historic veracity we must observe that both in the orthodox as well as in the Reform synagogue there were some who lived up to this ideal promulgated by Salomon Sulzer, such as Gerowitch, Schalit, Saminsky, Ephros and Weiner come to mind.

The synagogue of the worshipping Conservative congregation underwent a complete metamorphosis. In place of a noisy, chaotic shul it became an orderly dignified House of God. Instead of being a passive audience, the congregation joined in chants provided for it. Men's Clubs, Sisterhoods, youth groups, children's services sprang up. All sorts of programs and activities were instituted and these needed competent leadership.

These new houses of assembly, whose rabbis were trained at the Jewish Theological Seminary, were in need of cantors who could satisfactorily cater to their liturgical, musical and congregational needs.

Regrettably, there were no men specifically trained for these positions. But our colleagues, engaged in these congregations, many of them - let's admit it - ill-equipped, rose to the challenge and by dint of effort, study, perseverance and initiative fulfilled every task required of them and in the process created a prototype of a modern synagogue service which captivated our worshippers and strengthened immeasurably the Conservative movement as a whole.

This vital contribution made by our colleagues in creating and in enriching what we now proudly call a Conservative service is, I fear, still not fully appreciated in places usually alert to significant accomplishments.

I equally regret that we as cantors do not adequately appreciate the opportunities offered us and the inspiration provided us by the Seminary, and as individuals we lag in our support of that indispensable institution.

Some weeks ago I heard our illustrious Chancellor, Dr.

Gerson Cohen, point to a striking coincidence: at the time when Dr. Solomon Schechter was deciphering the Genizah documents near Cairo, Sabato Morais established - in one **room** - the Jewish Theological Seminary for the training of rabbis for the Jews in the new world.

This coincidence represents the essence of Conservative Judaism: the fusion of the old with the new; the fulfillment of Malachi's vision (Ch. 3): the turning of the hearts of parents and children toward each other. In this process we hazzanim played and play an eminent role.

As we reach the age of 30 - ben sheloshim lakoach - we can look with pride at our success in evolving from weekend performers into perceptive shelichei tzibbur, ministering to the religious needs of our congregations, developing a synagogue service which may be far from perfection yet clearly delineates the contours of the desired model. We cherish our calling as a m'lechet hakodesh - a holy pursuit. We thus bring honor and glory to our creator. In the liturgy, kavod follows kedusha: na-aritzchah venakdishcha is followed by kevodo malei olam andkadosh kadosh kadosh is followed by baruch kevod Adonai. That idea **may** be indicated by the verse in Leviticus (10:3): "Bikrovai ekadeish veal kol penei ha-am ekaveid." If sanctified by those near Him, the people are sure to glorify Him.

As we congratulate the honorees who richly deserve our recognition, we would do well to recall the 23rd chapter of Chronicles I wherein the Levites are numbered and the **musicians** who were to serve in the Sanctuary were appointed: "Vayisafu halvivim miben sheloshim vamalah...mei-eileh lenatzeach al m'lechet bet Adonai." "From the age 30 and upward were the Levites counted. From these were chosen those deemed worthy for sacred duties."

Ultimately we will be judged by what we achieve miben sheloshim vamalah - from here on. As we enter the decade for understanding - ben arbaim labinah - we must perceive that the **success** of our labors will redound not only to our own credit but to the spiritual vitality of Klal Yisrael. Then this **meeting** will have been a mikrah kodesh - a holy convocation.

Convocation, (continued)

Presentation of Fellow Awards:

Hazzanim:

Alan Edwards, Wynnewood, Pa.; Jonas Garfinkel, Wallingford, Pa.; Israel Goldstein, Jericho, N.Y.; Mordecai Goldstein, Metuchen, N.J.; David Hiesiger, N. Bellmore, N.Y.; Eugene Holzer, Grand Rapids, Mich.; Victor Jacoby, Baldwin, N.Y. ; Sholom Kalib, Detroit, Mich.; David J. Kane, Long Beach, Calif.; Edward Klein, Miami Beach, Fla.; Jerome Kopmar, Dayton, Ohio; Morton Kula, Minneapolis, Minn.; David Lebovic, Philadelphia, Pa.; Charles Lew, Medford, Mass.; Abraham Lubin, Chicago, Ill.; Samuel Morginstin, Bloomfield, N.J.; Moses Rontal, Chicago, Ill.; Louis Rothman, Chattanooga, Tenn.; Sol Sanders, Dallas, Texas; Robert Shapiro, Toledo, Ohio; Allen Stearns, Skokie, Ill.; Israel Tabatsky, Manchester, Conn.; Sol Wechsler, Newark, N.J.; Robert Zalkin, Indianapolis, Ind.

Fellows of the Cantors Institute

HAZZANIM:

- Shabtai Ackerman, Birmingham, Mich.
- Harry Atلمان. Freeport, N.Y.
- Joseph Amdur, Mt. Vernon, N.Y.
- Morris Amsel, Minneapolis, Minn.
- Morris Avirom. Middletown, N.Y.
- Emanuel J. Barkan, Netanya, Israel
- Jacob Barkin. Southfield. Mich.
- Saul E. Bashkowitz. Brooklyn, N.Y.
- Ben W. Belfer. Rockville Centre, N.Y.
- Leon G. Bennett, Los Angeles, Calif.
- Gabriel Berkovitz, Akron, Ohio
- Simon Bermanis. Southfield, Mich.
- Charles Bloch. New York, N.Y.
- Mario Botoshanksy, Brooklyn, N.Y.
- David Brandhandler, Chicago, Ill.
- Harold Brindell, River Forest, Ill.
- Paul Carus, E. Meadow, N.Y.
- Nathan L. Chaitovsky, Philadelphia. Pa.
- Tevele Cohen, Chicago, Ill.
- Josef R. Cycowski, Palm Springs, Calif.
- Gerald DeBruin. Tonawanda, N.Y.
- Abraham J. Denburg, Baltimore, Md.
- Simon Domowitz. Peekskill, N.Y.
- Samuel Dubrow, Cedarhurst, N.Y.
- Aaron I. Edgar, Omaha, Nebraska
- Joseph Eidelson, Brooklyn, N.Y.
- Gershon Ephros. Rego Park, N.Y.
- Abraham J. Ezring, Rock Island, N.Y.
- Nicholas Fenakel. Farmington, Mich.
- W. Belskin Ginsburg, Philadelphia, Pa.
- Solomon Gisser. Montreal, Canada
- William Z. Glueck, Jackson Heights, N.Y.
- Bernard Glusman, Nashville, Tenn.
- Leon Gold, Springvale, Maine
- Eugene Goldberger. San Diego, Calif.
- Samuel Gomberg, Baldwin Harbor, N.Y.
- Isaac Goodfriend, Atlanta, Ga.
- Todros Greenberg, Chicago, Ill.
- Morris Greenfield, Elgin. Ill.
- Paul Grob. Portsmouth, Va.
- Charles S. Gudovitz. Buffalo, N.Y.
- Isaiah Guttman, Richmond Hill, N.Y.
- Herman Hammerman, Los Angeles, Calif.
- Michal Hammerman. Brookline, Mass.
- Saul Z. Hammerman. Baltimore, Md.
- Herbert Harris, Farmingdale. N.Y.
- Yehudah L. Heilbraun, Hollywood, Fla.
- Mordecai G. Heiser. Pittsburgh, Pa.
- Louis J. Herman, Cherry Hill, N.J.
- Gabriel Hochberg. Newtown. Mass.
- William S. Horn, Scranton, Pa.
- Simon Kandler, Chestnut Hill, Mass.
- Sidney Karpo, Philadelphia, Pa.
- Saul Kirschenbaum, Ventnor City, N.J.
- Irving Kischel, Hyde Park, Mass.
- Louis Klein, Oak Park, Mich.
- Jacob S. Kleinberg, White Plains, N.Y.
- Benjamin Klonsky. Reading, Pa.
- Arthur S. Koret. W. Hartford, Conn.
- David J. Kusevitsky, Brooklyn, N.Y.
- David J. Leon, Dania, Fla.
- Harold Lerner, Syracuse, N.Y.
- Morris Levinson. Maplewood. N.J.
- William Lipson, Miami, Florida
- Morris Lowy. Forest Hills, N.Y.
- Harry Lubow, Swampscott, Mass.
- Yehudah L. Mandel, Philadelphia, Pa.
- Aaron Mann, Mobile, Ala.

Philip Marantz. Chicago, Ill.
 Abraham Marton. Jacksonville, Fla.
 H. Leon Masovetsky, Jerusalem, Israel
 Saul Meisels. Cleveland Heights, Ohio.
 Nathan Mendelson. Montreal, Can.
 Solomon Mendelson. Long Beach, N.Y.
 Kurt Messerschmidt, Portland, Me.
 Allan Michelson, Sepulveda. Calif.
 Edgar Mills, Hillside, N.J.
 Philip Modell, Anaheim, Calif.
 Moshe Nathanson. New York, N.Y.
 Paul Niederland, Utica, N.Y.
 Ben Gershon Nosowsky, Santa Barbara, Calif
 Morris I. Okun, Richmond, Va.
 Elija Olkentsky. Silver Springs, Md.
 Akiva Ostrovsky. Birmingham, Ala.
 Ivan E. Perlman. Providence, RI.
 Norman Perman. San Antonio, Tex.
 Morris Pernick, Beer Sheva. Israel
 Irving Pinsky. Waterbury, Conn.
 Morton Pliskin. Chicago, Ill.
 Samuel Postolow, Forest Hills, N.Y.
 David J. Putterman. Westport. Conn.
 Abraham Rabinowitz, White Plains, N.Y.
 Abraham Reiseman, Miami Beach, Fla.
 Yaacov Y. Renzer. N. Miami Beach, Fla.
 David Reznik, Tel Aviv, Israel
 Abraham J. Rose. Quincy. Ill.
 Louis Rosen Brooklyn, N.Y.
 Samuel Rosenbaum, Rochester, N.Y.
 Ephraim Rosenberg, Toronto, Canada
 Joshua H. Rosenzweig. Tel Aviv, Israel

Jacob Rothblatt, Kansas City, Mo.
 William R. Rubin, New York, N.Y.
 Abraham Salkov. Baltimore, Md.
 Andrew Salzer, Wilmington Del.
 Marvin Savitt, Westbury, N.Y.
 Sidney Scharff. Rumson, N.J.
 Morris Schorr, Elizabeth, N.J.
 Robert H. Segal, New York, N.Y.
 Morris Semigran. Quincy. Mass.
 Morton Shames, Springfield, Mass.
 Morton S Shanok. Salem, Mass.
 Abraham B. Shapiro, Lynbrook. N.Y.
 Gregor Shelkan. Newton Centre, Mass.
 Benjamin Siegel, Great Neck, N.Y.
 Morris Siegel, Easton. Pa.
 Kurt Silbermann, Englewood, N.J.
 David I. Silverman, St. Louis Park, Minn.
 Moses J. Silverman Chicago, Ill.
 • Saul Silverman, Los Angeles, Calif.
 Hyman I. Sky, Kansas City, Missouri
 Jacob H. Sonenklar. Oak Park, Mich.
 Pinchas Spiro, Des Moines, Iowa
 Charles Sudock. Seal Beach, Calif.
 Moshe Taube, Pittsburgh, Pa.
 Carl Ursein, Los Angeles, Calif.
 George Wagner, Houston, Texas
 Jacob Wahrman, Brooklyn N.Y.
 Issac I. Wall, Penn Valley, Pa.
 Harry Weinberg. Philadelphia. Pa.
 Abba Y. Weisgal. Baltimore, Md.
 Maurice Weiss, Denver, Colo.
 Max Wohlberg. Long Beach, N.Y.

*Deceased

Presentation:

Plaques signifying the establishment of Scholarships
in perpetuity in the Cantors Institute.

Presented to:

Hazzan Saul Meisels

Hazzan Moses J. Silverman

MONDAY EVENING, MAY 9, 1977

Dinner Session

Special Cantors Assembly tributes to:

Hazzan W. Belskin-Ginsburg

Hazzan Max Wohlberg

Lazar Weiner

Hazzan Samuel Rosenbaum:

Colleagues, friends, ladies and gentlemen:

It is entirely appropriate and fitting, upon reaching a milestone in the existence of an organization such as ours, to stop for a moment, in the enjoyment of the pleasure of our achievement, to point with pride at some of the distinguished colleagues and friends who were, and continue to be, associated with us in the pursuit of an ever greater, nobler cantorate; and in the perpetuation and enhancement of Jewish music, in general, and music of the synagogue, in particular.

It is especially satisfying when the organization's milestone corresponds to heroic milestones in the lives of such people.

Tonight, we want to pay tribute to three men who more than fit the situation I have just described and who have earned much more than the sincere and warm tribute which we would like to pay them.

Our tradition teaches that every human being is an individual unto himself: unique, special, one of a kind. And so it is with our three guests of honor this evening. United in one single goal, they did, however, take separate and different paths in helping us to progress toward the realization of the goal to which we have striven.

Hazzan Max Wohlberg

There are dozens of adjectives which could be appended to his name, all complimentary, all true. He is, indeed, an outstanding hazzan, an acknowledged scholar, both in our general tradition and in our chosen field: a composer who is uniquely attuned to the needs of his colleagues and has concentrated his composing to satisfying those needs; a teacher - there are dozens of you in this room who have studied in his classes at the Institute, and scores of others who have heard him lecture at regional meetings, at conventions, at convocations. There is a whole American Jewish community that could be enriched by reading the countless articles

which he has written for our journal and for other academic and scholarly journals. On top of this he has the very special qualities of humanity, gentleness, sincerity, topped off by a sense of humor which is sophisticated, yet never out of reach of the common man, pointed, but never used as a weapon, folky yet deep and meaningful.

We honor him this evening because he has seen fit, in a most generous fashion, to share all of these gifts with us. He is like the hasid in the old tale who together with a number of friends comes into a cold house in the dead of Winter. Some reached into their packs and pulled out scarves, gloves, coats, whatever they could find, to keep themselves warm. He, on the other hand, went out, gathered some wood and built a fire so that all would be warm.

He has, indeed, built a fire whose warmth and pervasiveness will never leave the hearts and minds of anyone who has come into contact with him.

During this, his 70th year, we, in our 30th year, take pride and pleasure in presenting him with this small token of affection in the hope that it will symbolize for him the strong and lasting bonds he has created between himself and the entire hazzanic world.

William Ginsburg

Like the previous guest of honor, Bill Ginsburg has been devoted to the cause in which we are all joined almost all of his life. He has been a distinguished hazzan and a guide and counsel in so many ways to individuals, to earlier cantorial organizations and, particularly, to the Cantors Assembly, for all the years of its existence. As a matter of fact, he is probably the only man in the Cantors Assembly who can say, without contradiction, that he has been a member of the Executive Council throughout its entire thirty years. In one way or another, he has understood and responded to the personal and professional needs of colleagues. Because of his training in the law, he was able to guide and counsel us over the early difficult hurdles to attain governmental recognition of our status. He has been the strong right-hand of every president of the Assembly, and was of

particular comfort and help to Isaac Wall and myself during our terms as president. I doubt whether we could have survived those difficult years, when we strove to secure our independence and unique identity within the configuration of the United Synagogue, without his resourcefulness and guidance, and without knowing that he could be called on, day or night, to lend a hand.

He, too, is a scholar in many areas that concern our profession. He has written a marvelous short history of hazzanut in America, the only such history available to this day. It is his language and his thoughts that form the heart and soul of our By-Laws, our agreement with the United Synagogue which came after three or four years of struggle, and our own set of standards for relationships between the hazzan and his congregation.

An elegant and eloquent spokesman for justice, for ethical behavior, for decency, and for the principles upon which the Cantors Assembly has been founded, he is also a loving father and grandfather. Probably his greatest achievement has been to win and to retain the love of his lady, Eve.

Now, entering his 80th year, he is still vigorous, concerned, active and pursues his law career and his interests in the affairs of the Assembly with the same zeal and devotion which he has displayed during these past 30 years.

It is our pleasure to join his milestone with ours and to express our affection for him with love and respect with this plaque. It is our hope that it will join the many other testimonials to his character, ability and loyalty which decorate the walls of his home and his office, and that he and Eve will have the privilege and pleasure of enjoying looking at it, together, for many, many more years to come.

Lazar Weiner

Lazar Weiner is a paradox. Expressing to him the admiration and affection we feel for him is, at the very least a challenge.

What can you say about someone who is crotchety, cynical, cantankerous, capricious, caustic, contrary, captious, yet, at the same time, warm, loving, creative, talented, inspiring, mercurial, vibrant, volatile, sensitive, energetic, dynamic, progressive, dedicated - an altogether intimidating, first-class musical genius?

We are fortunate that he chose, many, many years ago to devote all of these qualities, the sour and the sweet, the honey and the tang, to the needs of the Jewish people.

In earlier times, he might have been referred to as a secular Jew, but his secularity was so steeped in Yiddishkeit that it had an over-riding spiritual quality to it, that was more religious in the true sense than that of many so-called religious Jews.

His fame and reputation as a conductor of the Workmen's Circle Chorus for over three decades is too well-known for documentation here. Under his direction the whole concept of Yiddish choral singing blossomed and grew: and when he left it, it began to wither.

It was our particular good fortune that he turned, at that time, to the synagogue and to its musical needs. For I don't know how many decades, he was the Music Director of the Central Synagogue of New York, and it was from that perspective that a whole library of sacred music was created.

He is renowned and will be equally remembered for the superior standard he set for the musical treatment of Yiddish words. His early art songs, and songs in the folk-style idiom are gems which can be compared with the finest creativity of the 19th century romanticists. But he did not allow himself to remain in the 19th century. In the last decade or two he has absorbed the evolving musical culture of our time, and his works from that period are as contemporary and as modern as one would wish. And yet, even deep within his most dissonant and far-out pieces, there shines bright and clear "Das pinteke Yid," that little spark of

Yiddishkeit that glows and turns what might have been an exercise in contemporary composition into a shining treasure which will always have a share in the hearts of Jewish people.

His attainment of his 80th year is a particular joy for me personally, as well. If it could be said that my father, of blessed memory, opened my eyes to Yiddish prose literature, it must also be said that Lazar made me aware of the beauty, diversity, charm and elegance of Yiddish poetry. And like a good teacher - or even a good father - he does not allow his influence to stop but prods and prods so that I am forced, even sometimes against my own better judgment, to delve deeper and deeper into the magic which is Yiddish poetry.

For all of these qualities and contributions, we of the Cantors Assembly present to him this tribute of affection in love and in sincerity. It is hard to think that Lazar is 80, because he is still the same Lazar that very gently threw me out of his house twenty years ago when I came to him with one of my first works, and I pray that he'll always be that same Lazar.

As he begins the journey into his 80th year, we wish him and Naomi a calm sea and a productive voyage in a world at peace, surrounded by the things and people he loves most.

CONCERT OF JEWISH MUSIC

in honor of

TWENTY-FIFTH ANNIVERSARY OF THE CANTORS INSTITUTE

presented by the

CHORUS OF THE CANTORS INSTITUTE

Mati Lazar, Conductor

Robert Toren, Pianist

Monday evening, May 9th, 1977 at 10 o'clock

P R O G R A M

I

Ycm HaShabbat	Trad. Babylonian chant, arr. by W. Elias	
Bar'khu		Salamcn Rossi
Vayimalet Kayin		Yehezkiel Braun
	Samuel Peseroff, solo	

II

Ana Tavo		S. Naumbourg
Asey L'maan Sh'mekhc		L. Lewandcwski
Zckharti Lckh		L. Lewandowski
	Mitchell Martin, solo	
Pishu Li		S. Secunda
	Steven Casell, solo	

III

Yamin Us'mcl		D. Zahavi
Nye Bayusya, Protest	song of Soviet Jews Arr. I. Miron-T. Bikel	
Simhu Na	M. Weiner, arr. L. Bernstein	

TUESDAY MORNING, MAY 10, 1977

30TH ANNUAL MEETING OF THE CANTORS ASSEMBLY

Chairman: Hazzan Michal Hammerman
President, Cantors Assembly

Greetings to New Members

Hazzan Morton Shames, Chairman,
Standards and Qualifications Committee

It is my pleasure and privilege to induct the following
hazzanim into membership in the Cantors Assembly:

Maurice New, Fort Lauderdale, Fla.
Israel Rosen, Smithtown, N. Y.
Robert Scherr, Natick, Mass.
Josef Schroeder, Sarasota, Fla.
Reuven Taff, Phoenix, Ariz.
George Wald. Sacramento, Cal.

Bruchim Habaim

There are included in the prayers of the High Holy Days
personal prayers of the Hazzan which embody the obligation
and the sanctified position of the Hazzan. Both in the
tefilah "Hin'ni" before the Amidah and once again during the
Musaf in the tefilah "Achilah Lael" the Hazzan petitions God
that his prayers be accepted in behalf of his congregation.
Not only is he the Sheliach Tzibbur but the Hazzan is the
leader in Avodah. Because of these attributes wise commen-
tators summarized the letters of the title Hazzan - to stand
for Hacham, wise one, Zaken, elder, and Nasui married.

We of the Cantors Assembly have always striven to main-
tain these high characteristics of talent, maturity and
moral character.

The men you see standing before you have, we are certain,
all of these qualities. They have fulfilled and met the
requirements we demand not only of them but of all of us.

We welcome you! As it is our z'chut to bring you into
our fellowship, may it also be our z'chut to bring to klal
Yisrael shirat tefilatenu, may we bring the glory to our

noble task that was so beautifully stated by Jacob Ben Asher:
"Far be it that the divine worship shall be only a trade.
It is a crown for the head."

Report of the President:
Hazzan Michal Hammer-man

My dear colleagues, I should like first, for all of you to know what an honor I consider it, to have been your President these last two years. I feel that I have been amply repaid for any small contribution I may have been able to make. It has given me the opportunity to meet and work with so many fine colleagues, and to learn, first hand, what a meaningful and sacred calling is hazzanut. I know now what Sam Rosenbaum meant when he said, "wait until you are an ex-officio." Friends, let me tell you all now, there are no ex-officios. All past officers and presidents are as active as ever.

I would be remiss if I did not mention, in particular, our Samuel Rosenbaum. I know that he feels the pains and joys of his colleagues. His brilliant, orderly and perceptive mind has made him the outstanding administrator that he is. To my officers and chairmen, I thank you all.

Just a few weeks ago, the distinguished scholar, Irving Howe, was given the National Hook Award for "World of Our Fathers," his masterful study of the great migrations of Eastern European Jewry to America, and the life they found and created here. One of the major themes of Howe's book is that Jewish mass migration is an historical phenomena that occurs periodically to the Jewish people. Surely, we, who by virtue of our serving God in the synagogue and know our history very well, are quite familiar with this trend. As we have been reading in the Torah in recent weeks, the children of Israel left Egypt and centuries of oppression behind them in order to create a new, indeed, a better life, for themselves and their families. But, despite having lived in slavery for four centuries, it was no easy matter for them to decide to leave Egypt. After all, Egypt was a great cultural center, probably the greatest in the world. All that the Israelites could see before them was desert. Still, they were inspired with a vision of hope that was kept alive in their midst for forty years by Moses. That, and their courage, helped them to survive and to develop a new culture even greater than that of Egypt, a culture whose heirs we happen to be.

As Irving Howe has written, a similar process took place in the last century when literally millions of our people

left the shtetlach of Eastern Europe, hoping to find a better life in the "goldene medine" of America. These people, our parents, our grandparents, even ourselves in some cases, transported themselves nearly half way around the world to pursue a vision. Somehow, they also managed to bring with them a good deal of the spirit of Yiddishkeit and its culture. As described by Professor Heschel in his beautiful book, "The Earth Is The Lord's," the piety of Eastern European Jewry was a fiery torch of light in a spiritually darkened world. This is also our inheritance.

In America this culture of Yiddishkeit came to new flower in poetry, philosophy, theatre and in music, both secular and sacred. Many of our great predecessors also came to America to share in this revival of Jewish life. It may well have been the "golden age."

Yet, as Irving Howe has written, life in America exacted a heavy price on Jewish spirituality. Families often fell apart under the culture shock. The economic pressure was as bad as it had been in Europe. For many of our people, religion was belittled and even forgotten. But, despite these difficulties, Yiddishkeit became the basis of an Americanized Jewish lifestyle. And this cultural style has persisted for nearly half a century and become the normative Jewish culture.

To us, as hazzanim, such a state of affairs may be heartening, inasmuch as we find that our people are not disconnected from their roots. Indeed, for many of us the classic repertoire of the hazzan of fifty years ago is still ours. This is surely a testimonial to the continuing vitality of our profession's capacity to reach the souls of our people - to be able to interpret the great classics so that they continue to speak to the hearts of this generation is a great achievement. Yet the task of the hazzan is not only to seize the spirit of the past. It is also the hazzan's goal to renew the past in the idiom of his own time. And this is a task which our generation needs more than ever before, lest Jewish life stagnate. And life as a whole, especially the cultural scene in this country is stagnating on many fronts. We are the one profession in Jewish life equipped for this task of creative renewal. We must stop seeing "a golden age" behind us - every generation (especially every Jewish generation) thinks that their predecessors

were the only great creators. The truth is that we, the Cantors Assembly, are capable of creating our own "golden age". The talent and the skill is there. But to advance Jewish spiritual and cultural appreciation requires the courage to innovate new styles. This is the task of the hazzan in every generation - to represent the spirit of God with an authentic ring, yet in the idiom of the day, and on the highest level of quality. Many years ago, Rabbi Abraham Isaac Kook taught, "the old must be renewed, and the new must be made holy."

This is our task. May each of us discover within himself the strength to serve God and His people, Israel, so that His word is renewed in our midst and sanctified through us as a blessing to all Israel. Amen.

REPORT OF THE EXECUTIVE VICE PRESIDENT

Hazzan Samuel Rosenbaum

Ladies, colleagues and friends:

I have thought long and hard about what it is that I want to talk with you today. The options are obvious. We are here today celebrating, in joy and in gladness, the 25th anniversary of the Cantors Institute and the 30th anniversary of the Cantors Assembly. Each celebration is so firmly intertwined with the other that they are really one and the same. One compliments the other. Our 30 years of existence would be meaningless were it not crowned with the celebration of the 25th year of the Cantors Institute. Just as a marriage anniversary is somehow bland and drab if there are not offspring of that marriage to grant it continuity and to provide the parents with new reasons for celebration which are entirely the making of the children.

Would that we were living in reasonably normal times so that we really could take time on an occasion such as this to celebrate, to bathe ourselves in the nostalgia of memory, to rejoice and hope for the future.

Perhaps, it would be wise, in spite of the times in which we live, to forget the outside world and to concentrate on our own personal satisfactions and accomplishments. For the moment, we could all be uplifted, excited and happy. There are, after all, so few opportunities for genuine joy in life today that maybe those who understand the needs of the spirit might advise us to take our joy as we find it, that we live in this world of fantasy which is our 30th anniversary convention, enjoying the celebration and accomplishments to the utmost, and leave here with our spirits uplifted, our hearts and determination strengthened, to continue to do our work with a new spirit.

I wish I could do that. As a matter of fact, I did begin to do just that, and I have in my portfolio just such a report, which after countless re-readings, I have discarded.

Jews are, if nothing more, the ultimate realists and for us to close our eyes to the situation in which we find

ourselves would be worse than unrealistic: it would be suicidal. So, I have put aside my fantasy report and I want to talk with you, not about Yerushalim shel Maalah but about Sodom and Gomorrah shel Matah.

There is no question that even in that real world we have made giant strides. If you take the time to read the first paragraph of our By-Laws. in which the purposes of our organization are clearly outlined, you will find that any fair appraisal of our efforts over the past 30 years must conclude that much of what we had hoped to accomplish in those early days, we have accomplished; and that what we have not accomplished is, for the most part, really not completely in our power to accomplish.

We have built the strongest and most active organization of hazzanim that the world has ever seen. We have provided, as much as possible, and as much as the farsightedness of our members will permit, a system which tries to look after the physical and financial problems of the hazzan, in his active career and in his retirement years. We have even tried to prepare our members psychologically for the advent of retirement. We have furthered the cause of Jewish music, of the study of synagogue music, and the cause of all Jewish learning to the tune of almost a half-million dollars, scraped together, almost with our fingernails, from the very small number of sainted spirits in some of our congregations who understand the need for assuring the continuity of synagogue music in this country.

We have established a Cantors Institute. No matter what others may say, it is we, and especially our early leadership and our early members, we, who were the creative spirits behind the Cantors Institute. And it is we, who, in the early days, provided almost the entire budget, and in later days, made sizeable contributions to that budget and to meeting the needs of students preparing for the cantorate. No other assembly contributes one penny to the support of the Cantors Institute. No other assembly, no other organization, within or outside of the Conservative Movement has concerned itself for one second with the plight of students who need financial assistance while they prepare for the cantorate. Only the Cantors Assembly has seen the need, has understood it and has acted upon it. If not every member of the Assembly has been involved, then it is a shortcoming on his part, and not on the part of the Cantors Assembly. If some

members resent the constant drive for funds - and let's tell it as it is - it is because they have not seen or understood the need as vividly as those who have put their shoulders to the wheel.

In a world where publishers of Jewish music have one by one failed and left the field, the Cantors Assembly remains a vibrant, active and aggressive publisher. over 50 publications bear our imprint, from the elegant three-volume Rossi work to the simplest collection of congregational tunes. More than a dozen of these publications have been sold out; half of these have already been reprinted and still continue to sell. The finest names in Jewish music are among our list of composers: our catalog continues to grow and to flourish.

Of utmost importance is the battle we have fought both with the government, and in the last decade with the United Synagogue to establish the hazzan as a clergyman. It is a battle that took much time, much effort, much work and much loyalty on the part of our membership, especially during those years when we had to stand up to the United Synagogue. At stake, during those years, were not only brave words, but our very position within the Movement, our control over hazzanic placement, over our retirement and insurance programs. For those colleagues who were forced to seek placement during those years, at stake was their very livelihood.

That battle is a long time over and I have no desire to reopen old wounds. We have made our peace, won almost all of our demands and have been functioning without serious difficulties for over a decade now. And while we have not achieved the genuine acceptance which we believe we should enjoy as an equal professional arm of the Conservative Movement, we have a workable, and generally, amiable living arrangement.

Finally, our record must show that we have changed the face of the American cantorate and the sound of American synagogue music almost single handedly.

This is not mere rhetoric. No one can recall the sad state of our profession prior to 1947, no one who can remember the cantorate as it was in those days, no one who still cringes at the insignificant position it held in public esteem or remembers the unreal manner in which hazzanim

looked at themselves, the disorder, the lack of concern or communication between one hazzan and another, no one who remembers all of these can fail to be moved by the remarkable transformation in self-image and in public image which this anniversary symbolizes.

This is an achievement wrought by every member of the Assembly. For without the unsung and often unnoticed man in the field, without hazzanim, who in their communities and congregations, away from the spotlight of national attention, in the quiet pursuit of their profession, each day live out the visions, the goals and the purposes of the Cantors Assembly. Without each and every one of our members, without the support of their lives and their careers there would be no Cantors Assembly.

We have come a long way. We have transformed a zealously guarded, personal and often mysterious art into a sacred, respected calling, a profession of honor and distinction. In the process, we have changed the quality of Jewish music, almost singlehandedly instigated a revival of interest in it and increased the appreciation of it for those whom we lead in prayer.

And as difficult as times may get to be, I cannot convince myself that we have any alternative but to continue on the same path we have walked these thirty years, to continue to uphold our standards, to practice our profession with the utmost skill and devotion and to remain true to our traditions as Jews and as hazzanim.

So much for the celebration. These are real and lasting achievements of which we should be justly proud, and celebration for our past record is entirely in order.

II.

I come now to what has been disturbing me, and I am sure, many of you.

What follows is essentially more personal than organizational; more ben adam lichavero, than a discussion of Assembly business, in the narrow sense. I hope that what I have come to say will convince you that it is, in the long run, the concern of every member of the Assembly, and, therefore, appropriate here. If there are organizational questions upon which you feel I may not have touched, I will be pleased to answer such questions immediately following my talk, if you will be good enough to write them down and pass them up to me when I have concluded.

For almost a decade now, starting almost imperceptably some ten years ago, society has been moving to the point of almost total breakdown in moral, ethical and religious values. We have seen the fragmentation of the family, for centuries the central building block of all civilization. We are living in a time where anything and everything is permitted and therefore, a time when nothing is enjoyed or appreciated. Add to this the economic chaos in which we have been submerged for the last decade and which seems now to be almost at crisis level and you have the confluence of two of the most destructive potentials for our future.

There is no point in wringing our hands over events that our entire society cannot control, much less the Cantors Assembly. That this moral and financial decay would reflect itself in synagogue life was inevitable. And there is no relief in sight.

Let us not be misled by reports of the resurgence in church and synagogue memberships. Much of the growth in church membership is in the fundamentalist and evangelical churches. And let us not forget Reverend Moon. As for increases in synagogue membership, I am not aware that they have occurred in any kind of appreciable number. What's more, our problem is not only numbers, but the quality of the faith, understanding and commitment of our members.

Only last Monday, the NEW YORK TIMES reported on a national conference convened by the University of Chicago's Divinity School and the Reform Movement of Judaism which

highlights the point I make. The conference was an unusual gathering of sociologists, theologians, historians, anthropologists and clergy. Officially, the topic was the "Recovery of Worship and Transcendence Among Jews", but most participants agreed that at best, such a recovery was only in its early tentative stages. Some specifically noted that the renewed religious impulse that we hear so much about is one of the factors that lead Jewish youth to reach out for a variety of Jewish and non-Jewish spiritual movements.

While some of the Jewish scholars, Professor Eugene Borowitz and Professor Lawrence Hoffman of the Hebrew Union College, were of the opinion that there was a minority of young people searching for spiritual renewal on a personal level, and that prayer is one of the activities often explored by that minority, Professor Martin E. Marty of the University of Chicago's Divinity School said, "Judaism, among all the larger religious forces, seems to have been the leader in the exposure to and in the embrace of secularism. More devastating has been the progressive arrangement of Jewish life without any concern for worship or community, until Judaism, for most, comes to be little more than a remembrance of peoplehood, a concern for survival, a focus on the fate of Israel and a dim awareness that one shares a destiny somehow with other people called Jews. Against such forces it sometimes seems futile to talk of a return to the Jewish tradition." I would think that Professor Marty has described the current situation most accurately.

In addition, I find, as you do, that much of the synagogue leadership has gone over almost entirely to the hands of executives and professionals whose lives are characterized by an unrelenting drive to rise in their corporate or professional structure, by high mobility, by the lack of concern for or loyalty to the family or to the synagogue. Their interest and participation is fleeting and usually power motivated and is expressed generally in a cool statistical approach to every problem with little real concern for content, for culture, education or prayer.

In the days after World War II, synagogues boomed and with them the power and authority of the rabbi. Certainly, the two decades between 1945 and 1965 could be called the "Age of the Rabbi." His word was law and his every whim and wish catered to.

But the world has taken another turn and we are now well into the "Age of the Layman." Rabbis still appear to have the power, even still seem to wear the mantle of power, but in the end they are powerless to act, even in their own behalf.

Let us not rejoice. This bodes ill for all Jewish professionals. Believing in little, concerned only with the surface tokens of Judaism and knowing little of what synagogue life is all about, the new breed of balebos can be ruthless and self-righteous in the pursuit of and manipulation of power.

If the rabbi is stripped of his traditional role and authority, can we expect any better?

All of this must eventually reflect itself in growing unease in Conservative Judaism's professional and academic leadership. Our one hope is for all of us to sit down together and to begin to think through the implications of what is happening. I am not certain that all of the factors are within even our combined and united control, but we - none of us - can make it on our own.

To be more specific, I propose that we approach the Rabbinical Assembly for the purpose of establishing, what I would call an eitzah tovah committee: a liaison committee composed of a small number of representatives from each of the two organizations.

Because of the long, ingrained suspicion which has existed between us, and which surfaces every time a colleague comes to me with a problem in his congregation, I would say that it would be sufficient for the committee to have no authority beyond the authority to talk. And there are enough things to talk about. Some of the things we have talked about at our meetings and conventions but which never reached the proper ears: The nature of the future relationship of rabbi to hazzan, of both to the congregation, the character of the Conservative prayer service, the economic and social mores of our day and how they affect our professional lives, the insecurities and fears we all suffer, etc.

There should be only one requirement: that the talks be open and frank, that the fears which we have and the

fears which they have be laid openly and plainly on the table and that the proceedings of such sessions be off-the-record until a meeting of the minds on a particular subject be achieved. Then, identical recommendations for action can be made simultaneously to the governing bodies of each organization.

If that proves to be workable, the liaison committee might broaden its activity to include the consideration of individual problems which may arise between a particular hazzan and rabbi. Here, too, no premature announcements or directives would be made until the committee had first reached an agreement on the merits of each professional concerned and was prepared to propose to both executive councils some action to be taken.

It might seem that what I am proposing is a body that will do little more than talk but if we are to make any progress in our relationships - both on a personal and on an organizational level - we must first learn to talk to each other, honestly, directly and without rancor. If we can achieve that, then nothing reasonable is impossible.

I urge the new administration and the new Executive Council to make this effort as soon and as seriously as possible. If we wait for the other party to begin we will remain where we are. We must take the initiative and pursue it with all the strength and wisdom we can command. What is at stake is too important to stand on ceremony.

It is not only the rabbis with whom we share responsibility in the congregation but with the educators as well. With the Educators Assembly, it is not so much a matter of deep-rooted antipathy and suspicion. It is simply a case of little if no contact at all. Yet we share mutual responsibilities both in young people's education and in adult education that go as deep, if not deeper than those we share with the rabbi. And at stake is the shape of the future Jewish community.

Let me give you one example.

I am certain that many of you know that the United Synagogue's Commission on Jewish Education is preparing to introduce a new religious school curriculum for the Conservative movement at its next convention in November.

Much word has already gone into preparing the curriculum with almost no input from individual hazzanim or from the Cantors Assembly. While we have much to contribute to the preparation of any religious school curriculum, the implementation of this curriculum is a critical move for us, and for the United Synagogue Commission on Jewish Education, especially if the curriculum receives wide acceptance, and more important, if it is to succeed.

Briefly, and only in the most sketchy outline let me tell you about it.

The curriculum proposes that the first two years of the religious school curriculum be essentially what they are now. In these years, students will be helped to acquire the basic skills of reading, writing, elementary introduction to the prayer book and the holiday cycle.

At the end of the second year the school administration would make a critical choice of one of four tracks which the student would pursue: Bible study, intensive Hebrew, Jewish history, or synagogue skills and halakha.

From the little I have seen of the curriculum I find much to be concerned about. The framers of the curriculum, all of them highly trained educators seem to feel that they can devise a curriculum that will be appropriate for every school and every pupil. They will have nothing to do with teaching Jewish concepts - what Yiddishkayt is all about - claiming that what one can teach is only material that can be measured, for which pupils can be tested. Like the detective in the old TV "Dragnet." they are interested only in the facts. Spirit, attitude, ruah, atmosphere - with these they will have little to do. They throw up their hands and tell us that they can teach only a limited number of facts in the limited time available and those other qualities, which some may think are important in the life of a well rounded Jew, are best left to the home, to camps, to youth groups, etc.

I am no expert educator, yet I have taught a great number of pupils over the last 30 years. I meet them years later and what they remember most about what I taught them is not the facts, or even the various tropes, but my approach to things Jewish - precisely the things our Menorah friends claim can't be done.

There are other things I find terribly wrong about this "engineered" curriculum, but I will leave that for another time, and for more experienced and wiser heads.

But one track of the Menorah does touch our field of interest, and it is about this track that I am most concerned at the moment.

Children following that track would devote 99% of their school hours in learning the nushaot for the entire year, the geography of the Siddur and Mahzor, the taamei hamikrah and the trope melodies for all the books of the Tanakh which are read aloud in the synagogue. If this seems like a much too ambitious program, those who are proposing the curriculum point out that the student will be spending almost all his time during the next three years on this subject. Of course, in the process of teaching prayer, a good teacher can find opportunities to teach history, language and philosophy; but, basically, it will be someone's job to teach the musical aspects of this track of studies. It is not proposed that the hazzan shall teach this track personally, but shall serve as a resource person and assist in training teachers to teach the nushaot and trope.

Now, here certainly is an area of Jewish education whose success depends almost 100% on the skill, knowledge and time of the hazzan. And yet, it was not until last week that I received any inquiry on resources, methods, etc. from one of the educators commissioned to prepare the curriculum for this track.

I know I need not spell out the implications of the adoption of this curriculum. On the one hand, anything that will help educate young Jewish boys and girls to be at home in the synagogue should certainly receive our unstinting support. A good number of us are already involved in some aspects of such a program. But on the other hand, I can see many pitfalls and abuses and problems for hazzanim if the curriculum is not presented in the proper perspective, or if some congregations take the curriculum as authority to impose additional duties on the hazzan. I know you can each of you project additional problems that might arise.

Here, as with the rabbis, we cannot sit back and wait to be invited.

I propose to you, and to our new administration, that we begin at once to set up talks between ourselves and representatives of the body preparing the curriculum and with the Educators Assembly to think through together the challenges and problems which the new curriculum will present. And since it is planned to present the plan to the United Synagogue convention in November, speed is of the essence.

Not only is strong, aggressive action called for now on the organizational level, but on the personal level as well.

Just as the longest journey must begin with one step so the solution to the greatest problems must begin with the individual. This is a basic principle of our own faith and perhaps we should begin to become more attuned to that faith.

The young people about us constantly cry for relief for the moment. What can Judaism do for me now, quickly, instantly, perfectly? Very little. Judaism's relevancy is to the demands of eternity. As a start we should understand that. We should not try to bend Jewish practice and tradition to meet every bump in the road but rather we should try to live in such a manner, and to teach others to live in such a manner, that their lives will be attuned to the demands of eternity. Judaism has much to say on how to make our lives meaningful, practical and useful. We should begin preaching that word. Not only in what we do on the pulpit, but in the way we live and in our daily contacts with people, young and old.

Jewish spokesmen have very little to say these days to Jews as individuals. They talk about Israel, they talk about the Holocaust, they can talk about great social causes - all of which should be talked about - but they forget the single individual person who is struggling to maintain his emotional and ethical balance. Somehow one gets the feeling that Jewish spokesmen are ill at ease in discussing how a single Jew should live his life. It does not seem grandiose enough. We seem to need an apocalyptic cause to champion before we can get excited.

We can become very agitated about the fact that Jews in Russia, this past Passover, did not have matzot to eat. We are not at all concerned about how few people kept Pesah here in America, where there was matzah to overflowing: not

only because it is commanded in the Torah, but because maintaining that regimen could help to give the individual a sense of balance, could help to remind him "that we were once slaves in Egypt," could help to remind him of his duty not to enslave himself, before he tries to free other slaves.

We become very agitated over the fact that Soviet Jews have no prayer books and other religious objects with which to practice their faith. Would you care to venture a guess as to how many pair of tefillin, given with great love to B'nai Mitzvah at 13, lie unused all the years during the time when he is growing up; until one day, the father or mother dies and he finds that he has to attend a Shaharit service. How many prayer books rest silent and unopened in racks in empty synagogues for weeks on end, here in America, where we could drown in prayer books?

How many Jews become agitated when they hear the story of the Israeli yordim and lament their lack of loyalty to Israel, yet find no time for personal commitment to the people of Israel; either in money or in service or in faith.

Should we not have some input in the lives of the young people who come into our hands besides that of mapah and pashta?

Should we not instill in them some of the same devotion and faith which caused us to turn to a life of service? Can we feel satisfied with just a good performance on a Sabbath morning? Can we bemoan the lack of knowledge of worship skills without making some attempt on a personal level, one to one, to teach others that may come into the circle of our influence the beauty and the meaning of worship? Can we really feel that we are accomplishing something by catering to the lowest level, in music and in practice, when it is our sacred duty to raise the level of appreciation of our congregants?

Can we be content in our posts if we do not expose the membership of our congregations to the finest that is available instead of constantly bowing to the commonest that is demanded? Should we not be in the forefront, not only in the synagogue and in the Jewish community, but in the community at large, of those who are interested and support and are concerned for the local cultural institutions in our community: the orchestra, the art gallery, the museums, the libraries?

There are no text books, there are no courses, there are no teachers' guides for this kind of activity. It comes as a result of one's own deep personal commitment to these values. It comes from living up to these commitments. It comes as the result of thinking of ourselves as role-models and of doing everything we can to get others to imitate us in what we do as models.

Colleagues, we are seeing everything that we hold dear being ignored and diminished. Can we just sit by and say that there is little that we can do?

And it serves no useful purpose to say that this is the rabbi's job. I agree. But it is nowhere written that it is his job alone. And can we ignore the dictum that says bimakom she-ein sham ish hishtadel lihiyot ish?

What I am suggesting cannot really be put in a job description, anyway. It may not even be noticed by many in the congregation. But you will know and the people whom you influence will know. Hopefully, that small group will itself become the nucleus of other role models and in that way begin to revive the beauty and the glory and the greatness that is Jewish life.

We are an assembly of hazzanim; a havura of men dedicated to prayer. We believe in prayer for ourselves and for others as an integral, meaningful ingredient of Jewish life. Our task is to lead others to prayer.

I believe firmly that in spite of the times, in spite of the mood of our society, in spite of its secularity, the great majority of our silent congregations can be induced to give genuine attention to prayer, to gain some understanding of its relevance to them as human beings and as Jews, so that they may begin to feel, to become emotionally involved.

This belief is buttressed by the statement of Professor Irving Zaretsky of the University of Chicago and a leading student of modern cults who, in the aforementioned conference, pointed to the evidence of a rekindling of religious fervor, mostly in the young, but to an appreciable degree among older Jews, a fervor centering on the rising interest in Jewish mysticism, Hasidism, and the prayer rites of the newly developing spiritual cultists. He explained the appeal of such groups as the Hare Krishna and other spiritualist

groups, as a search for personal growth and rites of passage which he said, "are not clearly defined within contemporary Judaism. Conversion to one of the sects may constitute just such a rite. Converts may feel that they are getting help for personal problems and a sense of belonging. In this sense an individual's voyage towards self-exploration and personal commitment to God couched in his own terms, often borrowed from diverse and inconsistent traditions, may be regarded as the raw material for the evolution of a religious tradition."

It is our task to use this potential for the purposes of Judaism. That there is a search going on is true beyond question. How we deal with that search and how we satisfy it may very well give us an indication of the quality of future Jewish religious life in America.

So, above all, we must examine our own faith. What do we believe in? How strongly do we believe in it? If we really believe that there is Someone before whom we must some day give an accounting for our lives, then our path is clear. If we do not, then there is nothing in the world that artistry, technique, skill and knowledge can do to make us authentic Jews and authentic hazzanim.

A favorite Rosh Hashanah tefillah of mine is Ata Zokher I have always loved it. I try to chant it in as beautiful and evocative a fashion as I can. Let me share the thoughts which the words evoke in me:

Our world is all secrets: everything mixed together. Each atom, each object, each truth is held together with a bloody relationship born of some deep mystical and unfathomable relevance. Ki ha-adam etz hasadeh, I remember vividly learning in some almost forgotten Hebrew school class. So, man and tree are related in this mysterious union. And I think that the tree is as tragic a figure as is man. Not only in the fall when trees begin to cry and the leaves die, but even in the spring when a tree, in full-blown greenness tries to lift itself up to heaven.

For whom does the tree bedeck itself? Whom does the tree await? And what of the millions of births and deaths that click off each minute on the cosmic computer, who will solve their mystery?

We are no more than daily score-keepers. We count out the minutes, hours and days, and somehow our accounts never balance. Is there a Someone who keeps the cosmic books and who is able to balance them?

The Ata Zokher reminds me that there is a Someone who remembers and records all that has gone before. Something of us remains indelibly inscribed in that cosmic memory, even the withered leaf running before the wind, fleeing like a tiny mouse before the prospect of being reduced to nothingness. Even the unseen beauty of a sunset in a far-off untraveled forest is not entirely lost in the night because there is an Ata Zokher.

You know, the ancient Hebrews were totally unconcerned with the matter of time. They knew little of past, present or future time. They divided all action into things-completed and things-yet-to-be completed. They did not even have a word for "hour" or "clock." The prophets came along and created what Bible scholars called the prophetic-future. They brought to the masses visions so deep, so persuasive, so enduring, so unwaivering that the visions took on the aura of solemn promises, giving them the courage to live in the midst of suffocating adversity. Over the bitter centuries, Jews believed in these promises so fervently that they were able to escape into prophetic time, which differed from the western idea of the future in that it carried with it the firm assurance that although a promise was not yet fulfilled, it was, for all intents and purposes, as good as done. So, prophesy became purpose and purpose became truth and truth became law and practice, and because of this, we survived.

While we must continue to survive in the world of the present and must somehow find the strength and wisdom to deal with its vicissitudes, we must save some wit, some energy, some faith for making the prophecies, the purposes, the truths come to pass.

I pray that with our lives we will bring that day at least one minute closer to realization.

REPORT OF THE NOMINATIONS COMMITTEE

The Chairman of the Nominations Committee, Moses J. Silverman, presented the following slate of Officers and members of the Executive Council. No other nominations having been presented, the entire slate was elected unanimously.

President: Kurt Silbermann
Vice President: Morton Shames
Secretary: Bruce Wetzler
Treasurer: Abraham Shapiro
Executive Vice President: Samuel Rosenbaum

The following were elected to three (3) year terms on the Executive Council:

Jacob Barkin
Joseph Gole
Yehudah Heilbraun
Stuart Kanas
Louis Klein
David Myers
Ivan E. Perlman

The following member was elected to the Executive Council for one (1) year, to fill an unexpired term:

Harold Klein

In addition to the Chairman, the members of the Nominations Committee were:

Harry Altman
Samuel Greenbaum
Allen Stearns
Isaac Wall

REPORT OF NEW JERSEY REGION

One of the main purposes in each region submitting an annual report in the convention kit is to inform those colleagues around the country, who may be interested, of the "goings-on," and to summarize the activities of that particular region. Generally, the reports are of a favorable nature, or at least they indicate so, perhaps, even when the status of the region is not so favorable. In all truth, I must record here the actual condition of our New Jersey Region over this past year, and that condition has not been too good.

As I see it, we are suffering, temporarily, I hope, from problems of inertia and depletion of men. We were unable to present even one concert this year. Perhaps this is due, in part, to the financial retrenchment of congregations, but this lack of a specific goal towards which we might work, has had its effect in the weakening of moral or at least interest among the men. This in turn led to meetings which were sparsely attended, and thus, this vicious cycle continued.

Add to this the fact that many of our men have been lost, in moving away from the area and not being replaced, or by men retiring, or colleagues dropping out to pursue studies, or because of illness, etc., and the result is that we have a very small "working" region of dedicated and interested men.

In spite of all this, we did carry on. A social evening during Chanukkah was held with wives also attending. A few meetings took place of an educational nature where men brought, exchanged and discussed their music for various services, and this was well received. New officers will be elected this month for the coming year, and a regional closing dinner will be held in June, at which time these new officers will be installed. I am hopeful that this "new blood" will generate a renewed interest in our region. Because we are so close to the New York and Philadelphia Regions, we suggest to them that we jointly plan and participate in combined activities, such as an all-day study and lecture workshop, concerts, as we did last year for the Bicentennial, and even social functions. We do have plans to push ahead and we trust that next year we will return to being an active and a vibrant region once again.

Respectfully submitted,

Mordecai M. Goldstein, Chairman

REPORT OF THE SOUTHEAST REGION

The Southeast Region continues to be active. The first meeting of the year took place on June 15, shortly after the last convention on which Hazzan Breeh reported on the convention and its programs. Cantor David Leon also added his evaluation. There was general agreement that the convention was a success.

The following slate of officers was nominated, accepted and elected unanimously: Saul Breeh, Chairman; Zvi Adler, Vice Chairman; Eliezer Bernstein, Treasurer; Jack Lerner, Secretary.

Late in October we participated in the Biennial Convention of the United Synagogue. We are pleased that a number of our hazzanim made a fine impression on all who attended and helped to enhance the image of the hazzan in the eyes of the lay leadership of our region.

On December 28th. we had the pleasure of greeting our President, Michal Hammerman, and our beloved former Executive Vice President, Hazzan David Putterman, who spoke eloquently to the membership on the activities of the Cantors Assembly and the need for strengthening it. A question and answer period followed.

Three fund raising concerts were held with the cooperation of many of the members of the region. The first, on February 20th at the congregation of Hazzan Maurice Neu. This was a first attempt, and it cleared \$260. On March 6th. Cantor Yehudah Heilbraun prepared a splendid concert which cleared \$1200. while the concert was a great success, both financially and artistically, we were all saddened by the death, at the concert, of a colleague, Hazzan Nathaniel Schub, who, although not a member of the Cantors Assembly, had participated in many of our activities. He sang in this concert and 45 minutes later suffered a heart attack and passed away.

The final fund raising concert of the year was at Beth Moshe of North Miami Beach. The proceeds for the Cantors Assembly were \$579.

on April 13th. the Region elected new officers for the year 1977-78. They are: Yehudah Heilbraun, Chairman; Maurice Neu, Vice Chairman, Eliezer Bernstein, Treasurer; Jack Lerner, **Secretary**.

Respectfully submitted,

Jack S. Lerner, Secretary

REPORT OF WEST COAST REGION

Our Western Region has had and is in the process of the following fund raising programs for the Cantors Assembly:

1. Personal solicitation by individual members within their congregation.

2. On May 8, 1977, Temple Ramat Zion, Northridge, Hazzan Gerald Hanig's congregation, will present a concert. Participants are Hazzan Hanig and Hazzan Maurice Glick, in addition to other singers.

This past year our members have found it most difficult to obtain funds from their congregants. However, I feel that with our new Executive Board and this year's administration this situation will be corrected.

In addition, the following hazzanim conducted cultural events in their congregations. September 1, 1976, Stephen Wise Temple presented Hazzan Nathan Lam in concert. Nathan Lam also officiated at the S'lichot Services in his congregation with a 12-piece Chamber Orchestra presenting Cantorial and Choral music from the last three centuries. A Hanukah Concert was held in December of 1976, at Temple Beth Shalom in Las Vegas, with myself and Hazzan Moshe Shulhoff joining Hazzan Joseph as his guest hazzanim. We are most proud that Hazzan Joseph Kohn was honored by the United Synagogue at the annual convention of the Pacific Southwest Region in receiving the Solomon Schechter Award for outstanding achievement in special music programming and Youth Choir as well as outstanding achievement in educational excellence of his Hebrew School. On January 21, 1977, Nathan Lam presented a special Hassidic Service as well as an Adult Bar and Bat Mitzvah Shabbat with 17 adults participating in the ceremonies. On March 11, 1977, he presented a special Folk Service with 130 singers participating. On March 27, 1977, Hazzan Joseph Gole of Sinai Temple of West Long Angeles, presented Cantors in Concert with Hazzan Nathan Lam, David Lefkowitz and Estelle Marlow, soprano, participating.

Hazzanim Samuel Fordis and Uri Frenkel combined their talents and forces in presenting a musical written by Hazzan Frenkel: "We Greet You With Shalom," with orchestration by Hazzan Fordis. Performances of this musical were held on April 16, 23, 24, 30, and May 1 at Valley Beth Shalom of Encino. On April 24, Ramat Zion Northridge, Hazzan Hanig's congregation, presented the West Coast Premiere of "Jerusalem, City of Vision and Prayer."

Monthly meetings were held with various programming. We are now in the Process of planning a one-day full conference with participation of all the hazzanim of the greater Los Angeles area.

Respectfully submitted,

David J. Kane, Chairman

REPORT OF NEW ENGLAND REGION

Our Region has enjoyed a fruitful year of activities despite the difficulties of a very bad winter season. Our regularly scheduled business meetings have had monthly cultural sessions which were of interest and educational value to the welfare of our members.

During the past year we were sorry to lose our good and able Chairman, Hazzan Israel Barzak, who went to new Jersey, Hazzan Gabriel Hochberg, who served Temple Emanuel for 45 years in Newton, has retired. We wish him and his wife Ceil many happy and healthy years.

Once again, we raised substantial amounts of money. Although inflation and the change of pulpits have hampered our solicitations, we are therefore proud of our members in their efforts to support our assessment and scholarship funds. In particular, we want to make mention and thank our past President, Hazzan Gregor Shelkan, who alone, without a concert, raised over \$3,000.

Our Region has been very active over the years. It has had two National Presidents, Hazzan Gregor Shelkan, immediate past President, and presently Hazzan Michal Harmnerman.

This year, our Region welcomes two new members: Hazzan Robert Scherr of Temple Israel, Natick, and Hazzan David Myers, newly elected Hazzan of Temple Emanuel, Newton.

On Tuesday, May 3, we shall have an all-day study session and luncheon meeting to be held at Temple Mishkan Tefila, Newton. Our guest speaker will be Dr. Joseph Polak of Boston University Hillel Director, who will speak to us on "Tefilah Today and the Future." A musical program will follow.

We look forward to a renewed vigor of our new and old members in continuing achievements and contributions to the Cantors Assembly.

Respectfully submitted,

Irving Kischel, Chairman

REPORT OF CONNECTICUT REGION

Members of the Cantors Assembly, Connecticut Valley Region, have met this year at three separate dinner meetings in the towns of Manchester (Hazzan Israel Tabatsky), Meriden (Hazzan Reouven Papir), Wallingford (Hazzan Irving Sobel, Woodbridge). Due to inclement weather, one additional meeting was postponed until after the Convention in May, 1977.

Other members of the Assembly in attendance were Hazzan Arthur Koret (W. Hartford), Irving Pinsky (Waterbury), Emit Hager (Norwalk) and Sidney Rabinowitz (Stamford). Non-affiliated hazzanim, but hopefully to become so in the future, were invited to the social portion of these sessions. They include Hershel Fox of Greenwich and Moshe Lanxner of W. Hartford.

Also invited, but unable to attend any of the meetings as yet, was Hazzan Isaiah Grama of Bridgeport who followed Hazzan David Leon into that position.

No concerts were scheduled for this year. One was requested in Norwalk, but because of the manner in which their former hazzan had been handled in the termination of his contract, it was felt by the group that a year's period of grace should be allowed before honoring such a request.

Respectfully submitted,

Irving Sobel, Chairman

REPORT OF PHILADELPHIA REGION

The Philadelphia Region of the Cantors Assembly continues to provide its members with a diversified calendar of events. Led by President Mashall Wolkenstein, the membership participated in numerous concerts, workshops and discussions. The ensemble, under the capable leadership of Professor Shalom Altman, director of music at Gratz College, prepared a challenging and varied repertoire. Two performances highlighted the season. In February, the ensemble gave a full concert at Temple Beth El of Broomall, Pennsylvania. In March the choir participated in a special television program concerning the music of Passover, which was shown on KYW-TV.

Two members were honored by their respective congregations. Charles Davidson celebrated his tenth anniversary at Congregation Adath Jeshurun. Benjamin Maissner was the guest of honor at the Israel Bonds dinner of the Germantown Jewish Centre.

Respectfully submitted,

David Tilman, Recording Sec'y

REPORT OF METROPOLITAN REGION

Once again, the activities of the Metropolitan Region centered around the New York Concert Ensemble. The reputation of the Ensemble and the, fine singing and high standard for which it stands has led the group to another first. The Ensemble was asked to appear on television as part of a series on Jewish culture sponsored by the Tarbut Foundation. The program featured choir music of the synagogue and the Jewish people and was aired on April 13th and 20th.

The Ensemble also gave a successful concert at Temple Beth El of Manhattan Beach in Brooklyn. Concerts are planned for May and June in Flushing, Valley Stream and Lynbrook. The Ensemble will also appear in Queens College in a concert sponsored by the Sholom Aleichem Foundation in an effort to raise funds to keep the Judaic studies department at Queens College.

Our rehearsals accomplish many things. Aside from learning new music and enjoying the comradarie of colleagues, each rehearsal is a learning experience, for we are blessed with Richard Neumann as our conductor and Jack Baras as our accompanist, and each of these men willingly shares with us their vast knowledge and experience.

Respectfully submitted,

Stuart Kanas, Chairman

REPORT OF TRI-STATE REGION

Because of the unusually difficult weather this past year, several of our planned programs had to be cancelled. We will make every effort to resume our programming during the months following the convention.

I regret that I have no further report that I can submit at this time.

Respectfully submitted,

Samuel Greenbaum, Chairman

TUESDAY MORNING, MAY 10

PERSPECTIVE

(Simultaneous session for Wives of members only)

"Some Further Aspects of Life as the Wife of a Hazzan"

A continuing attempt to articulate and discuss some of the special circumstances and challenges facing the Hazzan's wife and family.

Chairperson: Florence Belfer

Leader:

Dr. Daniel Silverman, Assistant Chief of Psychiatry,
Beth Israel Hospital, Boston, Mass.

"The New Feminism: Fact or Fiction? Mitzvah or Menace?"

Florence Belfer:

Good morning.

I am delighted that not only are you on time, but your applause already shows that you are filled with enthusiasm for our session. Because there was such an outpouring of emotions and opposing reactions during our session last year, which was designed for women only, it was decided to hold another such session this year in order to continue and to broaden the discussion. Dr. Jack Bloom, last year's very articulate and qualified discussion leader, dealt with the personal life of the clergyman, his family life, as well as his professional life, and the problems and emotions of the hazzan's wife, in particular.

Dr. Bloom based his discussion and evaluation of the subject based on his experience as a pulpit rabbi and as the executive director of a psychotherapy center. The female point of view, uninhibited last year, was expressed during the question and answer period, which certainly included many pros and cons on the position of the hazente.

Many women stressed the point that privacy and individuality were most vulnerable and under public scrutiny most of the time. They felt that some of the standards of behavior for themselves and their children were unfair. A strong desire to be separated from the discipline demanded of the hazzan.

The implication of being a hazzan's wife were illustrated by some of the following: "I married a man, not a profession." "I am basically a woman, not somebody's wife." "I married a cantor, not the synagogue."

However, the "not" in the last statement, does not ring out as strongly as in the others, to my way of thinking. In choosing to marry a cantor, we have already chosen an inseparable way of life, not just a type of work. This man's way of life and work mean dedication to a tradition of belief and behavior. Also his livelihood depends not only on ability, talent, training: with advancement based on merit or filling quotas, but on his unique employer, the congregation, a complex of personalities, demands and a variety of complex factors.

It is apparent that women in many walks of life have turned to "doing your own thing" as a way out of a life of seeing frustration and dissatisfaction with the routine and role in the family structure. The expression, "Be your own self," should possibly be, "Find your own self". Perhaps we can find some answers, or at least, the guidelines for a proper perspective for what is possible for the goal of fulfillment and happiness in life, combining the female with the hazzan.

She thinks about doing her own thing. Can she? Should she? May she? What responsibility, if any, does she have to her husband's employer, the synagogue?

As the wife of an artist should she not focus on the temperament and the special requirements of living with someone who makes a living by singing? Would she be dissatisfied with her wife and mother role if she was married to the same man but in a different profession?

With us, today, is Dr. Daniel Silverman, who will share his expertise with us. To best introduce him I've actually chosen to follow his academic and professional career in chronological order, because it spells out a remarkable scope of achievement and experience in a short span of years.

He received his B.A., cum laude, in 1968, from the University of Michigan. In 1972, he earned his MD from Northwestern University School of Medicine. In 1972-73 he served an internship in Internal Medicine, Mt. Auburn

Hospital in Cambridge, Massachusetts. From 1973-1976 he was a Resident in Psychiatry at Beth Israel Hospital in Boston. At the same time he was a Clinical Fellow in Psychiatry at Beth Israel: he also held the same post, at the same time, at Harvard Medical School. In 1975, he was appointed Instructor in Psychological Aspects of Hospitalization Services at Beth Israel. He was also, at the very same time, the Co-ordinator, Introduction to the Clinical Medicine course at Harvard Medical School, Lecturer in Psychiatry, Metropolitan College in Boston. In 1976, all at one time, Instructor, Radcliff Institute, Assistant Director, Psychiatric Consultation Service at Beth Israel Hospital, Assistant in Psychiatry at Beth Israel, Instructor in Psychiatry at Harvard Medical School.

He has already lectured extensively on a wide variety of subjects in psychiatry, but has been particularly active in dealing with the problems of women.

A special prerequisite he bears in that he is the son of Hazzan Moses and Roslyn Silverman. The Silvermans have been at Chicago's Anshe Emet Synagogue for 37 years. That credential needs no elucidation from me.

So, without further ado, I present to you, Dr. David Silverman:

On a recent trip on Air Force #1, the presidential plane, Mr. Carter was flying cross-country. As is his wont at these times, he frequently flies with an entourage that he believes to be representative of a cross-section of American Society. On this particular day, aboard with him were former President Ford, former Secretary of State Kissinger, a rabbi, who shall remain nameless and a college-age hippie who was present to represent the views of American youth.

Just as the group had become engaged in animated conversation, the captain of the plane, a highly decorated Air Force Colonel, emerged from the cockpit and asked for silence. "Mr. President, gentlemen, I have three very important announcements to make so please listen carefully. Firstly, the plane is rapidly running out of fuel (due no doubt to the energy crisis) and will crash shortly. Secondly, while there are five of you here in the passenger section there are only four parachutes left on-board, not counting the one which by now you may have noticed is strapped to my back.

Thirdly, I will be excusing myself very shortly and I urge you to decide quickly about the remaining parachutes." Without another word, he raced to the back of the plane, opened the door and lept out.

Hardly a second had passed before President Carter was on his feet addressing the group, "my fellow Americans, I'm sure you realize that as President of your country, it is my solemn duty to carry on the responsibilities of my high office so I am certain that you all agree it is imperative that I take one of the parachutes. Gentlemen, I love you and may God bless you all." With that he grabbed a chute and in a flash he was running again.

Now Mr. Ford sprang to his feet, banging his head on the luggage rack above. "Gentlemen, I'm sure that you must know that as your former President, my knowledge and experience relating to sensitive matters of grave importance to the country is indispensable. Furthermore, I'm sure that Jimbo, I mean the President, is counting on my expert advice." With that Mr. Ford picked up a parachute, ran to the back of the plane, tripped and fell out the door.

Now, slowly, calmly and with considerable self-assurance, the former Secretary of State rose to address the remaining members of the group. "Members of the clergy and American youth, if one thing can be proclaimed with certainty in these perilous times, it is that my brilliance as a scholar, skill as a diplomat and genius as an advisor to the most powerful men in the world is indisputable! My brain, gentlemen, is an international resource. In fact I believe I can say without fear of contradiction, that I am the 'smartest man in the world': Clearly there can be no argument that I must have a parachute." With that said he lept from the plane while yelling back, "take my advice, negotiate in secrecy:"

Now there were only the rabbi and the hippie left on board. The rabbi turned from the door through which Kissinger had just exited and said, "big deal". He then put his hands on the shoulders of the hippie and solemnly said, "My son, I am an old man. I have lived a rich and full life. You are young: you have your whole life ahead of you. Please, I insist, you take the last parachute."

At this point the hippie, who had watched this entire episode with great calm and inner peace, put down his water-

pipe, smiled beatifically and said, "Rabbi, we don't have a thing to worry about, cause the 'smartest man in the world' just jumped out of this plane wearing my green nap-sack!"

The point of relating that story to you is my sense that the smartest man in the world is really one who knows his own limitations and certainly an unmarried male psychiatrist, invited to address a meeting of wives of clergymen on the topics of women's liberation, being married to a hazzan in a changing world and what should you tell your children about these problems, must either sense his own limitations or be considered very naive at best, deluded at worst. In fact, in contemplating the difficult task set before me, I found myself more than once wondering if in extending to me the invitation to address this meeting on these topics, both you and your husbands felt it would be a character-building experience, for me, that is. But on further reflection, it occurred to me that a much more likely explanation for my presence in your midst today is that that impressive figure of the Cantors Assembly, Moses J. Silverman, had simply made the "so-called Board of Directors of this corporation" an offer they couldn't refuse. In all due respect to my hostesses, and hosts today, I did wonder if one issue that should be confronted was the very fact that a man was invited to address a group of women on women's issues and asked myself is this merely another undeniable indication of a male dominated world?

I thought that what I might share with you today, before asking you to share with me your thoughts, experiences and questions, is an overview of how significant social changes in our world seem to be effecting some women today and by extension, their families. I must say to my audience at the outset, as much as I might wish it, I am neither a Judaic scholar, nor an Irving Howe who can speak with great clarity about history-making social phenomena in the context of the Jewish tradition. Again, cognizant of my limitations, what I can offer you is what might be called a "psychosocial" perspective of the changes our culture is experiencing and their impact upon the intrapsychic and interpersonal lives of countless women and men in this country regardless of ethnic and religious background. However great one's attachment to the Jewish tradition and philosophy, it is impossible to escape the effects of our immersion in the most complex, heterogeneous, evanescent, mass culture ever devised by the human mind - modern America. The psychiatrist's perspective

is one that constantly seeks to explain the "why" of the changes we observe in families, institutions, and traditions in the context of the richness of the individual being's inner thoughts, feelings, conflicts, needs and life experiences.

What has been the impact of the apparent changes in the social order that I will call today, the "new feminism"? Changes that purport to have liberated the modern day woman, given her infinitely greater opportunity to fulfill her innate potentialities, to explore herself through professional career, social role change and human relationship.

Clearly, in the past two decades, our culture has witnessed great change in sexual more, sex role (male/female) stereotypes and sexual discrimination. Legally many obstacles to equality between the sexes have been removed, giving some women more freedom in career and life style choices. For example, in medical schools between 1900 and 1965, women entrants to the first year classes did not exceed 5% about 24% of our medical students today are women. The effects of the new feminism coupled with an increasing awareness of overcrowding on spaceship earth, has caused great changes in patterns of mating and family formation. Women today are much more likely than in the past to have smaller families, choose to remain childless or single. Previously, remaining unmarried was considered an indication of some sort of social failure on the part of the woman, but this is not nearly as justified an assumption today and similarly, working mothers are less burdened by guilt over leaving their children to develop their own careers outside the home.

Firstly, it must be said that the would-be "woman's revolution" has not reached all women by any means, many women have heard or read about it and rejected it as undesirable, threatening to traditional feminine prerogatives or potentially dangerous to the American way of life (witness the vocal masses of women mobilized against the equal rights amendment to the Constitution). It is clear that one misconception that may be current, is that the women's revolution has really affected the everyday lives of the majority of women in this country. Recent Department of Labor figures indicate that really very little has changed in terms of breaking down the barriers of sexual inequality in terms of employment. For example, while women constitute 40% of the paid labor force in this country, they hold lower

status, lower paying jobs and the gap of salaries between men and women continues to increase, not decrease. There are still today only a very small number of women professionals, managers and entrepreneurs and in some cases the proportion of women in various high-ranking professional situations is actually on the decline. Marion Kilson, in a paper called, "Down the Up Staircase" indicates her considerable concern over the fact that in the area of higher education, the number of top level women administrators has declined in recent years. The proportion of tenured female faculty has lessened, while the salary differential between men and women professors in colleges and universities has widened.

In the wake of the publication in the middle 1960's of what has now become a landmark work, Betty Friedan's book, "The Feminine Mystique", there followed a surge of feminism with which I think everyone here is familiar. I need not reiterate the kinds of events, political, cultural, media and otherwise that we have all been witness to. It helped to begin a consciousness-raising effort that attempted to highlight new opportunities and new possibilities to which women might aspire and from which society at large might benefit. The "women's question" today is, when seen in proper perspective, I believe, more correctly considered a human question that involves the quality of life for both sexes and really asks us to consider the way in which our very culture is to be organized. A culture which presently asks men to continue working for remuneration far longer and harder than they might wish, with far too little time for their families and terrible consequences in terms of their physical health, as we witness more and more men experiencing debilitating, stress-related illness at earlier ages, and on the other hand a culture in which women must struggle desperately for the privilege of expressing their professional ambitions outside the home at a level commensurate with their abilities, their interests and educational background. The kinds of changes asked for by the new consciousness of the women's movement may have tremendously profound implications for the future form of the society of which we are a part and for the patterns of education, occupation, life style and health care that we have come to view as traditional. (Parenthetically, I don't believe that it is fair to say that it was solely the issues being raised by the women's movement of the mid-1960's that brought into focus the difficult kinds of social and moral questions that we

find ourselves asking today. Certainly the war in Vietnam and the magnificent efforts on the part of the youth of this country in questioning the rightness of our military endeavors in southeast Asia, was undoubtedly a catalyst that stimulated many Americans to reassess the very substance of our national philosophy and way of life.) Some writers on the current social scene believe that the women's movement and its impact upon our society is moving along at full force and without obstacle. Others, in contrast, feel that there may well be evidence of severe backlash now.

In a recent study, done by Katz, that attempted to look at the evolving relationship between college men and women (undoubtedly including young people the same age as some of your own children) it was discovered that many of these students endorsed the idea of greater equality between the sexes, less sexual stereotyping and more role-sharing in many domestic and occupational spheres with substantial support from the young men for the changed attitudes of women. Two researchers, Yorborg & Arafat, recently reported similarly that a majority of both sexes opted for more role sharing and less sex-typing at home, at work, and in rearing children, than one might have expected in the past. The most interesting finding, however, was that as one moved from the more theoretical concepts of raised consciousness and egalitarianism to more concrete kinds of issues such as work and marriage, very significant differences between the men and women emerged. Apparently, it is still much easier to talk about supporting changes towards greater equality between the sexes when one speaks of equal pay and opportunity for women in work, than to live with such changes. These same college men showed considerably mixed feelings about, if not outright rejection of the idea of having a woman as their boss or supervisor or being married to someone who earns more than her husband does. I don't suppose I need emphasize any further to a group of clergy wives the considerable difference in practising and preaching.

While it may be clear from the above that the impact of the new feminism has not reached all strata of society, nor affected all women and men in America, for some (including perhaps many of you and your daughters) it has become an undeniable force in their lives, it has changed the quality of their existence but also brought in its wake new crises, exquisitely difficult questions, and psychological conflict.

It is from this vantage point of the inner most thoughts, feelings, fears and desires of the women that we work with clinically as psychiatrists, that I will be speaking. The psychiatrist's laboratory is the human mind, its personality and its derivative behaviors. To a great extent, we are essentially impressionistic observers, noting carefully the behavioral richness of our clients, listening with utmost care to their verbalizations, searching always for identifiable patterns that might offer insight to the complexities of the inner world of mental life called the unconscious.

If I may be allowed today, I would like to return to the perspective of the therapeutic setting and share with you, what we, as clinicians, have learned by using the tools of our own senses: synthesizing the intangible "data" of what we see, hear, feel and understand into the impressionistic fabric of our clinical assessments. Simply put, what we have discovered is that the unconscious lags behind the rapid social changes we are experiencing, making emotional readjustment difficult. What I mean by this is that when there is a period of tremendous social upheaval manifested by the exchange of one set of significant social norms and preferred life styles for another, we may be called upon to exercise many previously unpracticed skills for which neither family experience, ethnic tradition nor education have prepared us. In the past decade we have observed many profound changes within some of the most basic components of our lives and institutions. The revitalization of the women's movement towards the latter part of the 1960's has perhaps more than anything else challenged old assumptions and established new expectations and criteria for both personal and professional fulfillment for women and men. A previously non-existent set of possibilities and choices has been created and the directions of many lives have been altered in significant ways that we may not as yet be able to define or measure. The rapidity of significant change socially, morally, and culturally, in the texture of family life and life styles, as well as in areas of scientific, medical and technological achievement has been simply astounding as outlined in Toffler's popular work "Future Shock". Goals that only a short time ago seemed so appropriate and safe, such as getting a college education, motherhood, having a third child, a second car, undertaking a particular kind of job or volunteer activity may suddenly seem rather dangerous, even reactionary in the face of women's liberation, pollution, overpopulation and poverty. The marvelous

political analyst, Walter Lippman, wrote in describing the effects upon us of modern civilization's driven pace of innovation:

"We are unsettled to the very roots of our being, there isn't a human relation, whether a parent and child, husband and wife, worker and employer, that doesn't move in a strange situation. We have changed our environment more quickly than we know how to change ourselves."

This is the significance of what we are experiencing today. Interestingly, Mr. Lippman wrote those words in the year 1914, how much truer they ring now. For many of us it is only very recently that we have become aware of how incredibly difficult is the psychological work one must do to alter well-established, deeply ingrained patterns of thought, action, and feeling. If your internalized system of values, aspirations and sense of ideal self are the product of parenting, family and cultural experiences from previous generations and you find yourself existing in a culture that suddenly has changed the rules of the game in terms of what we might call social sanctions, acceptable and expectable behaviors, well then, you are in for some grave problems in adjusting to or attempting to resist the new conventions. This is what I meant when I said before that the unconscious lags behind the almost instantaneous social modifications, making emotional readjustment very difficult. It is as if your old reliable family car is tuned to run on regular gas and suddenly all they are selling is lead-free, how are you going to keep up with the new models as they accelerate at an ever greater rate? My point is simply this, there is much clinical evidence that the new freedoms have brought not only new values, ideas and opportunities, but also new anxieties, conflicts and crises.

Let me now take you inside the psychiatrist's office and share with you the kinds of problems that were seen some 20 years ago as compared to the difficulties bringing women into treatment today. Obviously I'm too young to have been practicing in the mid-1950's, but by reviewing psychiatric literature and speaking with highly experienced and gifted male and female therapists who were at work in those days, I think I can give you a fairly accurate picture of the kinds of difficulties for which women sought psychiatric help at

that time. Some words of caution. The following discussion will be frank and deal with difficult human dilemmas. However whatever conclusions we may draw from the experiences of women patients that is to follow, it must be remembered that they represent a self-selected population, unique possibly both in their problems and their willingness to explore them psychotherapeutically. It would be dangerous to assume that the difficulties they experienced are universal or exactly like anyone elses. Although you may find yourself identifying with some of what you will hear, please resist the temptation of self-diagnosis and remember the wisdom in this adage paraphrased only slightly... "Any psychiatrist who diagnoses herself, has a fool for a patient."

The problems for which women sought professional counseling most often in the 1950's revolved around sex, marriage, and child-rearing. Almost certainly, sexual problems were paramount. Those women with sexual difficulties, suffered from varying degrees of unresponsiveness and fear of sexual activity. The most prominent problem for many of the other patients was a desperate wish to find a husband. In the 1970's the dilemmas that patients present us with are often (but not always) somewhat different from those just mentioned and present difficulties in women whose attitudes are far freer than those who sought help in the 1950's. Many of the women we see now who are looking for a husband, have already been married and divorced, many others have rejected matrimony, and only seek a better sexual partner. Whereas a small percentage of women in treatment in the 1950's had engaged in extra-marital sex, an increasing percentage of the women we see now, have had one or more extra-marital affairs, but interestingly sex seems to play a somewhat less important role in the marital problems in the cases being treated now. Another interesting contrast is in the work patterns of the group of patients of the 1950's and those being seen now. Far fewer of the women treated in the 1950's worked outside the home, and only a very small percentage of those had achieved any kind of executive power. A considerable number of the women, who in fact were working outside of the home then, tended to see themselves as being in the role of helper, under male supervision, for example as social workers. By virtue of the very fact that these women seemed to have had more limited professional ambitions than the women of the 70's, they tended to experience less conflict between work and marriage. In the 50's women with-

out children remained childless or single, generally by default, but women nowadays, without children, much more frequently choose either not to marry or to have children. (Women today are having children outside of traditional marriages and even in the absence of the father.) Some Women of the 70's seem to prefer autonomy and have assigned a much higher priority to professional achievement than to child-bearing. Traditionally women have seen marriage as a source of security and a desirable way of life, but now for some there seems to be a striking reversal of attitude, with more women tending to view marriage as a trap, a feeling generally attributed exclusively to males. Continuing the comparison, the earlier group of patients were extremely inhibited about self-assertiveness and often complained of inhibiting work blocks, while many of the group treated in the 70's are established professionals.

Borrowing from the work of Dr. Ruth Moulton, a psychiatrist and psychoanalyst from Columbia university, let me describe three types of the new clinical portraits now being observed by therapists attempting to help women adjust and adapt to the stresses precipitated by the new feminism. These general categories of problems include what she calls "re-entry anxiety", "performance anxiety" and the crisis of "good-girls with anxiety of self-assertion". The coming-out or re-entry anxiety has to do with the re-emergence of women into the outside world following prolonged periods at home raising families. These are women who dropped out of the job market or out of college because of early marriages, fears about achieving independence or strong convictions of their own intellectual inadequacy, upon returning to the real, competitive world, sometimes after a hiatus of 15 or 20 years, they were confronted with the same kinds of anxieties. For example, those who had examination anxiety as young women, would visibly tremble at the thought of having to take graduate record tests or job placement exams. An increasing number of women with children either in high school or in college complain of feelings of being bored, depressed and resentful over being confined to home by their own psychologic blocks against action, fears of losing their vitality, or of their husbands leaving them. Some actually become dependent on the needs of their husbands and children to keep them going, rarely thinking of themselves.

Guilt from not being available to "wait on" others often emerges as the first obstacle to liberation. Although this response may serve to hide deeper fears of these women concerned with dependency needs of their own, they are particularly fearful of failing should they try to venture into the outside world on their own. Clearly, their early family experiences did not help them to develop a sense of being autonomous, independent and adequate individuals. Women being treated for depression in their 50's often looked back to the critical choices they made years earlier as precipitants to their current feelings of poor self-esteem. For example, women married to doctors often gave up potential medical careers of their own so that they might live vicariously through their husbands. It is interesting that some patients whose mothers had been working women tend to reject that role model. This group of patients seem to be resentful of their mother's absence from the home as they were growing up and tend as parents to devote themselves almost exclusively to the rearing of their own children. On the other extreme, the very subservient mother may serve as a stimulus for her daughter to get out of the house, to make certain she escapes a similar fate. I think while it is clear that the mother may exert an extremely important influence as a role model, the truly crucial issue is not how she spends her time, working or at home, but rather the quality of her relationship with her daughter. The father's role in motivating a daughter to realize her potential has been emphasized by some writers, and is corroborated by clinical observations. Should a father withdraw his support at an important period in her life, or have failed to give it during the growing up years, the result may be the daughter's abandonment of her attempts for self-fulfillment. Deprived of needed psychological and emotional support, she may quit the struggle and settle for the apparent safety of either a very menial job or an unhappy marriage. Some of our women patients realize that they chose, on an unconscious level, to have a third or fourth child at a pivotal period in their lives when they might otherwise have been free to begin or resume a career. This decision is often regretted, when that third or fourth child reaches high school age. Then many of the women come to the sad understanding that not only have they been infantilizing the would-be baby of the family, but have been doing the same to themselves, effectively preventing independence for both the child and mother.

What about the problem of performance anxiety being seen more frequently today in women? Once this was considered almost the exclusive province of men, something many of you may have seen in your husband before an especially important service, concert or audition. The classical example for women is the contemporary professional lady who experiences almost overwhelming feelings of anxiety when asked to speak publically. Some feel such severe discomfort that they may become dizzy and faint and have to leave the room. Similar kinds of symptoms may emerge in work situations. Rather than being able to deal assertively and confidently with male colleagues of either equal or higher rank, these women find themselves being overtaken by childhood fears of the aggressiveness of the man and anxiety over being punished for not living up to their parents' ideas of what proper lady-like behavior should be. This is the "good girl" syndrome in which we see intelligent, energetic and ambitious young women who are terribly eager to please, and have risen to important administrative or executive posts in the male-dominated business world. These tend to be young women, who very early in their lives learned to win the approval of their parents and favorite teachers by never failing to be self-effacing, and avoiding jealousy and critical response in their peers by never bragging about good grades or other meaningful accomplishments. Their difficulties begin when they are promoted to positions of responsibility and authority where they have been asked to make decisions on their own which will be subject to review and thus potential disapproval for mistakes made. Furthermore, as is the rule in the competitive world of business, they are expected to be prepared to defend their own opinions and positions. These women tended to be very perfectionistic and very sensitive to criticism. When offered what might be considered loosely defined kinds of work assignments they often felt uncomfortable and revealed their need for authoritative directives from higher ups as well as a strong need to know exactly what people wished of them. They tended to be much more afraid of improvisation in the work situation than their male colleagues and felt less able to refuse unfair extra assignments forced upon them. Because of this inability to say no, without feeling guilty, as the title of that popular psychology book goes, they were often overloaded with work assignments and because of this unable to keep up their general level of performance. The women then found themselves vacillating between trying to placate or

please the important men in their business just as they did as young children in their families or feeling terribly resentful about the situation. This same group often feels very uncomfortable and ill-prepared to compete with young male co-workers, who frequently view them as a threat to their own career advancement. In fact, the threat that these men perceived is very realistic because in a large number of cases, their lady competitors would not have gotten the job in the first place had they not in fact been much brighter, more industrious, and considerably more self-demanding than the men with whom they competed for the position.

Let me give you a case history that tends to highlight many of the points I have just been making. This is a case of a young woman executive who was engaged to a man her age, who was a fellow executive in the company where she worked. She was very surprised by her fiance's anger when she indicated to him that she intended to continue work after their marriage under her maiden name. Now certainly this is an example of a problem that wasn't seen 20 years ago. There were few women who would even consider not changing their name to their husband's upon becoming married. When she insisted on keeping her own name, she suddenly found that her would-be-liberated-fiance was no longer willing to share housework, that very traditional marital expectations from this young man's past arose and left her feeling "trapped" in the marriage just as her mother had been. After their marriage when she began to make rapid advancement in the corporation in which they worked, both husband and wife felt terribly threatened. The resulting conflict was resolved when he accepted a job with another company, decreasing the likelihood that they would be compelled to compare each other's career accomplishments. The woman had no conscious desire to surpass her husband and stated in therapy that she was simply doing the best she could because this was a personal philosophy she had always brought to bear on her work from early school days. She had no sense of her own competitive instincts prior to psychotherapeutic treatment. It was necessary for her to do a great amount of work in therapy before she came to realize the fierce quality of her own need to be independent and autonomous, unlike her mother. She came to learn that she was overly sensitive to what she viewed to be her father's complete domination of her mother. She realized that as daddy's favorite and teacher's pet in the past, she had always been able to get what she wanted

without having to fight for it. Obviously this left her poorly prepared to stand up for herself in the business world. Through her treatment she came to some insight about these problems and was able to continue her work with a much greater sense of comfort and self assurance.

I have been speaking at great length about the effects of the rapid change of role definition and division of labor within the family in terms of its effect on women, but I think that I can comment briefly on some observations of the impact upon men. Interestingly in contrast to the trend among women described earlier, it seems that more men today are presenting for psychotherapy help around sexual dysfunction problems. These difficulties are related in some cases to feelings of deep resentment concerning their wives' lessening attention as they grow ever busier in their own careers. Many of the men cannot or will not acknowledge how dependent they feel upon their wives because this would be too great a threat upon their male self-esteem. Sadly some of them fail to communicate their distress and longings to their wife and feel hurt, betrayed and confused by the change in the marital relationship leading them to withdraw. This can cause the woman to feel unloved because of the husband's withdrawal and she may turn to relationships outside the marriage. Some men have come to learn through psychotherapy that because of longstanding hidden insecurities from childhood that they may have chosen a particularly strong woman to take care of them and feel a desperate need for these women to remain by their sides. By virtue of the very fact that the woman is strong, self-reliant and competent, she may attempt, at some point in the marriage, to assert her independence and seek professional advancement or political activism or office outside the home. As she begins to define her own identity away from the family, some of the men may give evidence of their psychological pain through over-eating, becoming overweight and sexually unattractive, or may attempt to become even more domineering and possessive of the woman. One husband, a college professor, who overtly took the role of being his wife's mentor, tended to sabotage her efforts by destructive criticism. Another described himself as his wife's "business manager" but tended to be overly controlling and interfered with any of her efforts at independence. In all fairness to the man, I must indicate that in some cases, women who are beginning to flex their independence may express long hidden resentments

against the husband and all men who they believe have kept them subjugated for so long, tending to either provoke or increase the intensity of the **man's** response. It can be very difficult to decide which reaction, the man's or the woman's precedes the other, and it **may** be necessary for husband and wife to be seen as a couple by the psychiatrist in order to clarify the patterns of interaction.

It is important to say that for many men the effect of the new feminism has been positive in contrast to the preceding descriptions. **For some**, the new values have been positively liberating, giving men the:

1. Freedom to be **more** openly expressive of the full spectrum of human emotion,
2. The freedom to display traits once considered feminine (and thus weak in a man) such as **compassion**, tenderness and nurturance,
3. The freedom to engage themselves more completely in infant and child care,
4. The freedom to share **more** meaningful activity and exchange with both their wives and children,
5. And **most** significantly for us today, the freedom to offer their **mates** sincere support and encouragement to develop and test their own talents and find their own satisfactions without fear of recrimination.

Let **me** attempt now to summarize briefly what I've said today and offer you **some** conclusions that **may** logically follow from the facts. The impact of the woman's movement over the last 15 years has begun to reduce many barriers to equal opportunity, increase career possibilities, offer chance for growth experiences to both women and men and reduce sex-role stereotyping. It has also created new stresses, anxieties, conflicts and psychologic dysfunctions. The new cultural expectations for women to be caretaking, responsible and responsive, adaptive and creative, in both domestic and professional settings simultaneously has brought additional burdens as well as liberties and made it necessary for women to expand their definitions of self, and to take on multiple responsibilities. The new freedoms have increased the **complexity** of women's lives, not simplified them. Old traditions and beliefs, as well as teachings of our parents and grandparents, die hard, and it **may** be generations before a more certain balance, humane and responsive to change, will

develop for both women and men. The internal adjustments in each of us, and your children and grandchildren, will surely come more slowly than the quicksilver changes we see in the technologically-oriented world around us.

What suggestions then can I leave you with today?

1) If a woman feels happy and creative at home - let her stay there! Don't decide to leave because it seems to be the thing to do now-a-days. This world needs all kinds of men and women, but mostly those who feel content and productive in whatever they choose to do. Define success in these terms and your children will have a warm and caring woman to model themselves after whether her profession is homemaker or lumberjack (I suppose that should be lumber-jill) .

2) If you or your daughters should decide to establish a career outside the home - think for yourself - decide upon your own values and priorities. Relate in the style that's most comfortable for you. Don't try to suddenly forsake decades of learning, tradition and self-identity that yesterday were the cornerstone of your existence. It simply can't be done. Margaret Mead, in a recent talk at Harvard Medical School, commented on the period of time needed for people to shed the values and styles of one's past when she remarked:

"It takes about three generations to be absolutely free of any imprinting about dust under the bed. Unfortunately, it isn't something you can recommend to a young girl who wants a career - you can't tell her 'go back and get yourself a professional grandmother (as a model) - but if you have one, it's very handy'."

3) Finally if you choose to raise your consciousness about the problems and possibilities I discussed today, do it slowly and gradually. Study, discuss and share feelings with other women, but don't exclude your husbands and children from the process. Their ideas and input can be revealing and enriching as you attempt to define your new liberated self.

Let me close by telling you the following tale:

A rabbi had a conversation with the Lord about heaven and hell. "I will show you hell," said the Lord and led the rabbi into a room in the middle of which was a very big round table. The people sitting at it were famished and desperate. In the middle of the table there was a large pot of stew, enough and more for everyone. The smell of the stew was delicious and made the rabbi's mouth water. The people round the table were holding spoons with very long handles. Each one found that it was just possible to reach the pot to take a spoonful of the stew, but because the handle of his spoon was longer than a man's arm, he could not get the food back into his mouth. The rabbi saw that their suffering was terrible. "Now I will show you heaven," said the Lord, and they went into another room exactly the same as the first. There was the same big round table and the same pot of stew. The people, as before, were equipped with the same long-handled spoons - but here they were well nourished and plump, laughing and talking. At first the rabbi could not understand. "It is simple, but it requires a certain skill," said the Lord. "You see, they have learned to feed each other."

Now, let me invite you to join in discussion so that we may nurture each other with ideas and experiences,

(Editor's note: In the question and answer period which followed, Dr. Silverman answered more than a dozen important and interesting questions. Unfortunately, not all the questions are audible on the tape available to us. We have, however, transcribed the answers because they fleshed out Dr. Silverman's talk, helping to modulate the discussion from the general discussion of principles of the formal talk to specific areas of concern to those attending the session. Most of the questions may be inferred from Dr. Silverman's answers. Even where that is not entirely possible, Dr. Silverman's answers stand on their own as ancillary meaningful comments. S.R.)

Chairperson:

Thank you, Dr. Silverman.

Friends, I would hope that your questions will not be lectures or statements. I am sure that many of you have something to say or a question to ask. Please think of how to put it concisely, in a sentence or two. Perhaps in the

hour or so left to us we could listen to everybody.

Question:

Your talk was interesting and informative, however, I don't think it addressed the people here. We are all wives of hazzanim and your talk did not deal with the concerns of the women here. Your comments dealt with women in general.

Dr. Silverman:

This, of course, is why I asked you to share with me and nourish me in some way and help me out. I really couldn't speak with a great deal of expertise about being the wife of a cantor. I am the son of a cantor and I think I can speak with some perspective about that, but it would be most helpful if you could phrase your questions specifically and I will do my best to try and combine my background as the son of a cantor with my background as a psychiatrist.

Question:

(Tape not clear) Question deals with handling the resentment and anger of the congregation if the cantor's wife has a career.

Dr. Silverman:

I think that grows out of the last part of what I was saying. There may be a need to raise consciousness in the area in which you are existing and functioning. I don't know if any of you women have been involved in women's discussion groups in your synagogues. That would seem to me to be a superb place to conduct those kinds of discussion groups, to raise the issues about what it means to be both a homemaker and a woman with a career of her own. Have you ever sat down with those people who disapproved and discussed the matter with them?

If it's important enough to you and represents something that you feel you need in order to be a full and total person then you really have to go ahead with it. I would hope that your husband and you would have discussed it, to the extent that the clergyman is supportive of his wife's effort. I think that would be critically important - if you show a

united front and if it is clear from the husband that he supports the wife's efforts then I think you are going to meet with some resistance: you are going to meet with some resentment. But if you feel it's important enough as an individual then you have to push on with it. If the husband and wife are together on it and there is a sense of mutual support - that's really the critical issue: the woman feels supported by her mate, I think then she can withstand some of the outside resentment.

Question:

There is a friction, generally speaking, between the rabbi and the cantor of the synagogue. We all know that psychologically there is something behind this - insecurity, or whatever, without my going into it. I would like your professional opinion.

Dr. Silverman:

I noticed in looking over the Proceedings of your meeting of last year that Dr. Bloom spent a great deal of time trying to describe all of you as the Avis'es of the synagogue; you're Number Two, and it is much harder. It was his position and I felt that many of you resisted it, very vociferously. I think you are probably right. It's not a question of being Number One or Number Two. In some sense you are really very different in terms of what the husbands do and their roles in the congregation. My guess is that in some ways what we may be seeing, in terms of some of the resentment and friction that exists between rabbi and cantor, is what we see everywhere else in the world. That is, good healthy competitive feelings: it's probably something like the Metropolitan Opera where the baritones don't care for the tenors, I think, and you have two men who have obviously devoted their life to being not only scholars and teachers but performers. They are in the public eye constantly and they both want attention and adulation. Sometimes there is the fantasy and the feeling that there is not enough to go around. There is a very normal, human tendency to be competitive. Financial considerations, I think, are just an expression of the same kind of issue: status, achievement and acknowledgement for the value of the individual in the synagogue.

Question:

(Tape inaudible) Asks for opinion on subject of aliyot for women.

Dr. Silverman:

Yes, of course, there is a long-standing Jewish tradition that's behind that as well. The secondary position of all women in the congregation. A thought that occurs to me: this is very reminiscent of what was going on during the Vietnam period in this country where many of the young men left the country or did anything they could to avoid having to serve in the army because of their strong political views. Then the message came out: join and subvert from within. That might be the real issue.

There is a tremendous need for education. People need to hear about these kinds of matters, they need to discuss it. What the women in the congregation need to do is to unite. First, get their own heads together through study, conversation, discussion and sharing of feelings. Then, as a united force they might make certain kind of overtures and advancements into that very difficult area that you are describing, and that is, trying to bring about a cultural re-education. As I suggested to you, it is not going to happen overnight; people are not going to shed their value systems. The men who are the would-be pillars of the congregation are not suddenly going to become pro-feminists. You have to start somewhere. It would involve, also, perhaps some of the younger husbands who might be a little more aware and open to this kind of thing, but the real method would be to join together, share your ideas, subvert and change the system from within, not by walking out of the system.

(Question inaudible):

Dr. Silverman:

Yes, I am glad you asked. That's a very interesting question. Despite some of the references that I made today, it's very clear that we know from long-standing studies that the higher one's socio-economic, the higher one's educational level is, the smaller the size of the family. But statistics do indicate that there is no really lessening of the marriage

rate in this country: the divorce rate, of course, has soared. About one out of two marriages ends in divorce. The marriage rate has not declined. The large catered Jewish wedding rate may have dropped down. People are eloping more frequently; people are having smaller, more intimate kind of weddings. I don't think that's really the issue. The issue is whether people, in fact, are getting married. The divorce rate has mounted tremendously, but what we find is that people are not opting against marriage. If they're in a first marriage, and many of the people who get married in their twenties do end their first marriage before the thirties begin. Very often they are more successful in making a second marriage, but people are, in fact, marrying. Of the number of people who are married once, about 80% re-marry and 50-60% of those are successful in their second marital choice. The institution of marriage is not dying. As I did point out to you, there is clear evidence that people are having fewer children, but I think this is necessary, given the reality of the world we are living in. We may be Jewish, we may have certain traditions, we may want to perpetuate the Jewish people, but when you find that the earth is becoming over-crowded, polluted and people are starving, you can't go on having 5 and 6 children in the family. Most educated people now average about two children in their family.

Question:

I have a son who is 13 years old. A child, who is a cantor's son, is more on display and he can't have a life that his peers have, he cannot behave as his peers. How did you feel as a teenager just entering puberty? How did you feel as the son of a cantor? How did you overcome this?

Dr. Silverman:

I can't agree totally with the idea that it is impossible for the son of the clergyman to have a pretty regular kind of existence. I was very fortunate. I grew up being a pretty regular, all American kind of boy. My father, I think, encouraged it this way. To some extent, it was a reflection of who he is and the way he modeled himself. The kind of model that the parents present have more to do with the kind of child that develops than what the demands of the congregation may be. Certainly, if I went to synagogue on

Saturday, I was expected to sit politely and quietly and keep my mouth shut and not misbehave. But I don't think that's an expectation that is inappropriate for any child in the Temple. I don't think, even though I know that I was on display to some extent, the kinds of things that forced me to do in that very limited situation were very appropriate kinds of things. I wanted to present myself as a well-behaved kid, who wasn't a bad reflection upon his parents. I don't think I felt any resentment or extra burden. I know that when I had my Bar Mitzvah there were 3,000 people sitting in the congregation, and if I had not been able to sing on tune, it would have been a horrible kind of reflection on my father. I think that in that one situation I did feel some extra performance anxiety about that. But, again, the way the parents feel with the child is the critical issue. If the parents can imply to the child their expectations are very humane, that they are willing to accept some of the difficulties, if you give the child the message that these kinds of pressures and tensions and the difficulties that may exist can be discussed openly and the feelings can be shared. YOU can ask the child, do you feel frustrated sometimes because you have to be a little better behaved than the kid down the block. If you open it up and let the child know that he or she can come to you and discuss this then I think you are going to obviate a lot of the problems that you might have.

Questions: (Inaudible: about values and identity)

Dr. Silverman:

Let me start out by saying something just about normal psychological development. Everyone who goes through adolescence, to some extent, has to go through a period of upheaval and turmoil where you shed the values of your parents. We begin to move into the peer group culture and you start looking to your friends and your teachers and to adults outside the home for certain kinds of influence and role-modeling and that has nothing to do with what your religious or ethnic background is. Everybody goes through that state and there is a time when parents and teenagers are at a height of alienation. Whatever the parent says, the teenager has to disagree with. It's a time of psychological growth in which you are searching for your own identity. Everyone has to develop some kind of identity outside of their own family

home. Because if you don't, you'll never be able to function in the real world. You have to find your own sense of self. Again, I would have to say that more important than necessarily the profession of one's father, it's the kinds of values, the kinds of expectations that the parents provide the child with. I felt a great deal of pride concerning my parents as I was growing up. I was very proud, it was very exciting, in some ways, to see my father leading the congregation, and to know that the congregation obviously adored him, and was enthralled by his talents. In some ways that does create somewhat of a crunch. I think in this one area when you see a father, who is an esteemed public servant, in a sense, and who gets a lot of public acclaim and affection, it does imply, in a kind of non-verbal way, that the same is expected of the children, and there may be a certain kind of pressure to perform and to perform extraordinarily well. I talked about the performance anxiety that we see before the cantors go out to perform at a concert or the high holiday services. I think that's something that some children in other kinds of professional situations may not be as directly exposed to. Obviously, the profession of being a clergyman is different than being an insurance salesman, because in a way the business comes into the home because it's part of the family tradition, the ethnic tradition so it has certain influences in that way. It's really the quality of the relationship between the parents and the child that will have the most telling aspects of what the child will grow up to be in life.

(Question inaudible):

Dr. Silverman:

I can guarantee you that if you want to make certain that he maintains that position, the more you hassle him, the more pressure you place upon him to be what you want him to be, rather than to give him the room to explore for himself, then you are more likely to freeze him in that position of, in a sense, repudiating much of his background and his tradition. I think that the best advice that I can give you in terms of dealing with teenagers is that you must respect their need for room, their need for self-exploration. They are going to do it either with your support or without. Without your support it becomes more difficult, more distancing, more alienating between parents and child. I think

you have to, essentially, give them the message that we respect and love you enough to let you explore some of these things for yourself and come to your own conclusions. Wait long enough. The trend that we see now in society, very interestingly, many people are coming back to the traditional values. As the society we exist in becomes more chaotic, more confusing and more subject to rapid change, as I was discussing in my paper, what you find is that people hunger for the early traditional background and return to it more and more. People come back to it very frequently not until their late twenties. I guess I have to say, be patient.

(Question inaudible):

Dr. Silverman:

I think I should expand on that. I agree with what you said. This is why I stress the need for open communication within the family unit. People here, to some extent, are focused on the idea of cantor-wife versus the congregation in the context of the congregation. You've got to get your heads together within your own couple's relationship, within your own family relationship first. If you feel secure and safe, and supportive and expressive there, I don't think it'll be as difficult to deal with those kinds of problems that obviously do exist for the clergy family in the congregation.

Question:

We have tried, apparently successfully, to impart to our children that the reason they do the things they do and to respect them, is not because my husband is a cantor, but because we are an observant, traditional Jewish family and this is what we want. If later they would like to try another lifestyle, those are the decisions they will make, just as we made the decision to be a traditional Jewish family. Apparently they accept these things positively.

Dr. Silverman:

The more you feel forced to limit their opportunity for free choice, the more resentment there will be and the more pressure to explore alternative possibilities. Let them come to their own decisions. It is likely, because they

have close ties with you and you have taught them so much and shared so much with them, most children tend to be quite similar to their parents and their lifestyle choice, their values, their ethical considerations that's burned into the unconscious at a very early age. You have them at the most formative years of their lives. If you allow them to modulate, everybody has to make some adjustment - I am sure that none of you are exactly the way your parents were. Everybody has to undergo some changes. You have to allow people that freedom to come to their own peace in a sense. In most cases they are not going to be terribly different than you.

Question:

What should be the level of privacy of the hazzan and his family? I know that a lot of people say we have to have privacy, but after all, the hazzan is a public figure. The second question, the feeling people have in the congregation towards the wife's role and job as the wife of the hazzan. People do say, my husband signed the contract, I didn't. However, in life, if your husband is doing something that is public....

Dr. Silverman:

There are probably a lot of similarities between being the wife of a cantor and the wife of a politician. Where do you draw the line? It is different in some ways. It is simplistic to say that it was only the husband who signed the contract. If you are a couple and you function and share together then it's going to affect the lives of the entire family. I can only speak from the sample of one. I only grew up in one Jewish family whose father was a cantor, but I think that to a great extent the family can define its own needs and should define its own needs. It will be different for all of you in this room. Some of you will be able to tolerate more of an open house policy, more of an involvement and availability to your congregants; others can't and I don't think you should for yourself do something you don't feel comfortable with. I think in my family's case, I believe my father felt that he needed his private time away from the congregation and he protected it. I'm sure at times he did it to the extent that it must have offended certain people. I can tell you that two years ago, when my father was ill and hospitalized, he needed his rest, definitely, and literally 50 or 100 people would show up at

the hospital and insisted on seeing him. On those occasions I had to explain to them that it really wasn't in his best interest. I know that some of them could understand it and accept it graciously. Others felt that they were being denied their right to see the Cantor. At times we have to set limits and the limits should be those limits that you feel comfortable with and that you feel are appropriate to your needs and your family's needs. These limits should be decided upon in conference between husband and wife: they should not be set laterally because they may not be exactly what the other person wants and you may have to compromise. But I think that if privacy is something 'that is terribly important to you then it must be protected.

I don't think you can have complete privacy. That is part of the decision that one makes. Just as I was saying, in some ways it's like being the wife of a politician. When you make that career choice, you do have to accept certain responsibilities. How many other people have their work observed by hundreds and thousands of people while they are working? If you are an insurance agent, you don't have 1,000 people standing around your desk watching you write up policies. But when you're a cantor, you have everybody watching your every move while you are on the job. By definition you give up certain kinds of privacies, but you may be gaining certain kinds of advantages and certain kinds of things that you feel are satisfying, fulfilling and meaningful by being the wife of a clergyman. It is a trade-off. Everything in life is a compromise. You're never going to find the perfect situation where you get it both ways. It just doesn't work that way.

(Question inaudible):

Dr. Silverman:

The question, and I will paraphrase it as best I can, in terms of the kind of demands that the congregation might make upon the family of the hazzan. In other words, if you allow them to make those demands and fulfill their demands, are you not reinforcing their behavior and make it likely that it will reoccur in the future. The answer is absolutely yes and that is a good example of learning theory and it is also a good example of what I meant by limit-setting. There is a need to set limits. Many of you must understand how

important the word "No" is when you're raising children. "No" can be a way of showing love and affection because "no" is a way of admitting that you have a limit to how much you can give and how much energy and how much attention you have. If you refuse to set limits and you allow the congregation, or any group in any situation, in which people are making demands upon you that are essentially unrealistic and unfulfillable, as much as you may try, I always use the analogy with my patients, my patients ask, many of them, a great deal from me. I say, I could promise you the sun, the moon and the stars. If I gave you the sun and the moon, you would be very unhappy with me because you would still want the stars. I have to be honest with them and tell them how much I can give. If I don't, what I'll find is that eventually I will become irritable, I will become angry, I will become resentful because they are constantly making demands upon me so it is my responsibility to set limits that I feel are realistic and humane, and be as gracious as I can be without extending myself as a human being to the point where I am beginning to fail and to disappoint. It is much better - this goes for children, it goes for psychiatric patients, it goes for congregations - it's much more useful to promise less and deliver everything you promise than to promise the world: deliver a lot but make it less than what you said you were going to give. That's just good common sense; it's not political at all.

(Question inaudible):

Dr. Silverman:

I think you are making a good point. I would like to address that. You're getting into the area of normal child development which has nothing to do with one's father's profession, or one's mother's status. Really, all children, at some point, tend to feel competitive, particularly with the opposite sex. They have feelings for the opposite-sex-parent and competitive feeling for the same-sex-parent. This is a stage that almost all children go through. You may remember when your little boy child said, "I'm going to marry mommy and I'm going to get rid of daddy. He's really a drag." Those kinds of feelings are normal. What you're suggesting, and I agree with you, that in certain situations it may be even more heightened, more exaggerated if you have a parent who is a very well-known, public kind of figure. I don't

know if I believe though that the reason that people go into other kinds of professions is merely because of these competitive feelings. I think it may have something to do with the kind of home they grew up with. If they were given the sense that what you want most for them is that they be successful and that they find something that interests them and makes them feel fulfilled. They should not be asked to live their lives to please you. Then you may have children who can go off into other areas, other professions without a sense of guilt.

I think certainly, that I am human and I certainly did feel, I am sure, feelings of competitiveness, but I've obviously attempted to be competitive and successful in my own area. I feel that I have achieved what I have achieved, to a great extent, because my father presented me with a model of somebody who demanded a great deal from himself, worked productively, studied hard and plied his profession with a great deal of enthusiasm. I imagine that I bring the same kind of things to my work and maybe that's more important than exactly what it is that I do in terms of my professional life right now.

(Question inaudible):

Dr. Silverman:

I think this is something that would have to be negotiated in the couple's relationship, too. Because I think it would be terribly difficult, if a woman attempted to pursue a career outside of the congregation and left her husband feeling resentful and abandoned, in a sense. This is something you would need to discuss openly and share fully so that you would have the support of your spouse in doing such a thing. Again, we talked earlier of the potential conflict this might create in the congregation. But my feeling is that the first place you start is in the couple's relationship. That must be solved and that must be the basis. That's the well that you go to, to drink and quench your thirst; you can't really expect that from the congregation. You should be able to expect understanding and support from your spouse and that's the take-off point. In my opinion, if a woman wants it and it's important to her, then she should have it. She shouldn't have it just because she thinks it's the thing to do or it's expected of her. Each

individual has to make their own decision.

If there is anything I've learned from working with human beings in therapy, it is that everything you do **must** be decided on a case by case basis. Everybody is unique. Everybody is different and that's what makes it fascinating: there are no two people exactly alike.

(Question inaudible):

Dr. Silverman:

We are constantly talking about raised consciousness. I think this has been the greatest positive effect of the women's movement. It has encouraged and stimulated people to think about themselves, to look at their lives and weigh various alternatives and possibilities and essentially to confront **some** of these issues that in the past have gone unspoken. What you are describing, by the way, is not an uncommon thing. I think many of you have probably read Gail Sheehy's book, "Passages." It is an interesting popular psychology book, but essentially deals with the fact that many people, when they reach a certain stage in life, do decide it's time to make **a major** shift in the direction they have been going. You are taking it from the obviously different tack of somebody who has been out working **most** of her adult life. Very often Sheehy describes it as occurring in the thirties for **most** people.

You are talking about a later situation, but I think the principle applies. Very often people find that at a certain point in their life they do want **some** of the comfort and the pleasures of investing in themselves and directing their efforts back into home-life and the home situation.

I said to you earlier, in **my** talk, that one of the unfortunate things about our society is that it does force people to work much longer for remuneration than many people would like to. This is creating a conflict for many people because they would like to give up their work and get into **more** self-realization, get into projects that have **more to** do with working for themselves and toward fulfilling their own needs. I think if you are aware of the potential pitfalls, if you bring that kind of raised consciousness to the situation, you are not likely to get yourself trapped.

The really important issue is the ability to say "No," without feeling guilty. You have to sit down and decide what your priorities are. You have to be willing to accept the possibility that at times you will be resented, that there will be some negative fall-out when you do say, "No, I have other projects that are important to me and fulfilling to me." You have to love yourself a little bit in all this and be willing to say, "I count, too." In the long run that's terribly important because if you do love yourself, and if you do treat yourself as an important human being, you are going to be a much more compassionate and caring and involved human being to all people, including husband, children and congregants, as well. If you feel good about yourself you will be a much better person to be around. In the long run it will stand you in good stead.

(Question inaudible):

Dr. Silverman:

There are two ways that one could answer that: One is taking the historical point of view and that has almost always been the case. After a period of intense social upheaval, there's usually a return to what we call conservatism. to solidify and essentially make more permanent the kinds of changes that have taken place. In some ways, this is a sort of backlash. There will be a pause at certain points, when there has been rapid social change: people have to catch their breath for a few minutes and try to bring some order out of the chaos. Part of what I was also discussing was the fact that the society we live in is so incredibly heterogeneous that it's clear that even this very widespread social movement, called the new feminism, the women's liberation movement, is not touching a great many people. Many people are continuing to function and exist in the ways they always have. It's possible in our society to see many parallel tracks going on simultaneously. In some ways it is this heterogeneity that gives us the richness of our Western culture and civilization. You can choose, to a great extent, how you want to lead your own life. I hope this remains the same and that people be concerned that it may not remain the same if government continues to intervene, if we get into a situation in which our rights are being abridged. My sense is that some of the kinds of questions that have been asked by the women's movement, some of the new directions and

trends will not be reversed and I don't think they should be. Because the women's question is essentially a human question and the impact will be for both women and men and it will improve the quality of existence for both women and men. I hope that in terms of that, coming close together and then being able to admit and to enjoy and develop their so-called feminine traits. Women, being able to express more openly their so-called masculine traits of being efficient, dynamic and productive, creative and adaptive and then being more humane and compassionate. I hope that those trends won't be reversed. My sense is that in some way those trends will continue. In terms of some of the more hard core kinds of social changes that I was talking about, in terms of salary, employment and job opportunity, etc., I think we still have a long way to go. The revolution has not really reached our shores as yet. But, again, my hope is that it will be because I am a humanist and my belief is that anything that improves the quality of people's lives is a positive kind of thing and should be encouraged.

(Question inaudible):

Dr. Silverman:

As someone pointed out here, a lot of it has to do with expectations. If you come with this as your bag, people will say, all right, that's who this woman is, and it's accepted. When you try and change horses in mid-stream it might create some difficulties. I think you are right also in saying it may vary from community to community. Another important thing, I just want to make one point, is that the kind of vibes that you give off are terribly crucial to the way people will relate to you. If you give off the notion that what you are doing is important, something that you are committed to, something that you have no intention of changing to meet the whims and needs of other people, then people will tend to be more accepting. If you come across as being ambivalent, conflicted about it, confused about whether you are doing the right thing, guilt-ridden, people are going to pick up on those vibes and give it right back to you.

Question:

I always sense some personal frustration, too, because the community has accepted that I am a professional and I

can only give my time on a limited basis, although I do try to give them as much time as possible. However, sometimes I feel we do have personal opinions about things that go on in the synagogue and within the community, and yet there's always a hesitation in voicing them, because no matter how I express my opinion it might reflect negatively on my husband, so I really cannot be my own person and express my opinion.

Dr. Silverman:

Whom are you afraid of offending?

Questioner:

The community. They'll go back and say, the cantor's wife said, so and so. (end of her comments not audible.)

Dr. Silverman:

I would direct you to look into yourself for the answer. I think it is a question of what you feel is most comfortable for you. I don't know if you have ever discussed this with your husband. Is he aware of how, in a sense, inhibited you feel and would he be concerned if some of these self-expressed opinions filtered back to him? Do you think he would be upset by them?

Questioner:

No.

Dr. Silverman:

I guess my question is what would you like to do? One thing I would encourage you to do is talk to the women directly about it, to address the issue in a very non-combative kind of way. Say, "I get the feeling that I am being treated differently. Can we talk about it? I hear you say, sh, Rose is here, don't let's talk about that. What is it that you are not going to say in front of me? I'm not made of china, I won't break: let's share it openly and discuss it."

My feeling is that if you can stimulate some open dialogue, you are likely to diminish some of your problems. I

would urge you, however, to do what you think is best for you .

Before I stop, may I say one last thing. I came up to New York on Sunday. I didn't get an opportunity to get a Mother's Day present. I felt badly about that. I would like to dedicate my little talk today to a woman, who I think has done very well in her life, my mother, Mrs. Silverman.

Chairperson:

Would you stand, please, Roz Silverman.

I think I speak for all of us, when I say thank you to three people: One, of course, to Dr. Silverman. He did a lot for me. I am glad I am a mother and a cantor's wife. Two, to Hazzan Moses Silverman and Rosalyn for that initial collaboration, 37 years ago, which eventually produced Dr. Daniel. We thank you.

CANTORS ASSEMBLY
presents

"A SINGING OF ANGELS"

A musical memorial to the
children lost in the Holocaust

by
Charles Davidson and Samuel Rosenbaum

Tuesday, May 10th at 3:00 P.M.

featuring

THE BOYCHOIR OF PRINCETON
(formerly the Columbus Boychoir)

Donald Hanson, Director

Samuel Rosenbaum, Narrator

Following the performance, Mr. Hanson and a number of the members of the Boychoir of Princeton will conduct a mini-workshop on "The Care and Development of Young Voices."

The Boychoir School of Princeton, North America's only non-sectarian boarding boychoir school provides gifted boys ages 10 to 14 with a broad academic and music foundation. Years later, as lawyers, choral directors, doctors, ministers, featured opera singers, businessmen, conductors, and teachers the school's alumni point to their one to four years at the school as a totally unique educational experience.

Students are selected by audition from hundreds of applicants who then participate in a summer music camp. As they live, play and study together, they receive intensive instruction not only in music and related performance techniques, but they gain unusual confidence in themselves while appearing 30 to 50 times or more each year in concert.

Their singing and travel experiences are enhanced on a one-to-one basis by staying with host families at home and abroad.

TUESDAY, MAY 10, 1977

Demonstration:

"The Care and Development of Young Voices"

A mini-workshop on the handling of the voices
of children.

Leader:

Donald Hanson, Conductor of the Boychoir of
Princeton

Mr. Hanson:

Whenever I am asked to tell anybody about what happens
and how we go about teaching boys, at our school, I get a
little tied up in knots and I would, therefore, appreciate
questions as we carry on.

Being completely non-sectarian, music is the be-all and
end-all, the main factor for a boy to come to the school.
There is a tuition, but most of the boys are on scholarship.
It needs every bit of philanthropy that it can possibly take,
because it is such a small situation. The 28 boys are
highly screened in an initial audition. We are basically
looking for a good ear, a quick mind. Because of the mul-
tiple voices with which we work in in the choir--two soprano
voices, two alto voices--it can be made into a mosaic. It's
not necessary that a boy have an exceptionally high voice
which is sometimes a stereotype idea of a good singer--one
who is able to sing loud and high. Not so here. It is the
keen interest and the quick mind and the basic musical gift
that we are looking for in the initial audition. Carrying
on from there, we bring a boy in for a two-week session each
summer. He lives at our home in Princeton, which is a beau-
tiful old mansion. During the two weeks we also get to see,
as well as the boy and his parents, all who have an interest
in him, to determine whether this situation is going to be
the situation for him. He must not only be high in academics,
have that very definite musical gift, but also be able to
live, along with his 27 other brothers. Every year we turn
over about a third of these boys. It's a constant changing
mosaic, a kaleidoscope of different lads coming in and yet
we try to achieve the same texture for the choir. The boys
have somewhat of a personality in common all the way through.
And, of course, as they come back to it again, that wonderful

gift of music and the love of singing. That is the reason for the two weeks - to really test, to see whether the boy has that undying love that he will give up so many other things in his natural environment and come to us one or two or three years, or more, to be molded as a young musician.

Taking it from there, the successful boys, after the camp situation, are brought in and we work one year at a time, basically beginning at age 10 or 11 and carrying on until the voice changes. It is not necessary that a boy actually leave the choir when his voice begins to change; we keep him working within his natural range of voice. Because of the basically high pressure program of sight reading, solfege, music theory (most of the boys take another instrument, especially the piano), they become very good readers, so much so that they are reported to be able to read music as well as they can read the spoken word. This, then, makes for a very adjustable situation where the boy's voice changes from one year, one season to another. All of a sudden his highs aren't as good as they were, or perhaps, his highs are better than they were - he'll switch from one part to another to get the best out of his particular vocal range. As his voice begins to change, that being anywhere from grade 7 through 9, we fit him in into his limited range. I've had boys with only a five note range yet the timbre, the color of the tone is still so beautiful and he has enough sensitivity, enough brain-power up there that he is able to adjust himself constantly, not to be a slave to the dictation of the notes on the page, but the servant of the meaning of the music. As long as he can contribute his musical interpretation as a part of the choir, he is a very useful member. This permits me, in many ways, to carry on through that change of voice and to coach that change of voice so that he can continue to work with a new focus and to build his foundation as an adult, and many times, a very good adult singer.

The task of working with youngsters in singing has gone through many, many centuries of ups and downs. In the early years of the church they were notorious for simply exploiting boys' voices - as long as it made a good sound that was all they were interested in. Hence you had, from the era of the castrati through the Victorian era, the practice of stopping a voice outright when a voice change came, shelving him and putting him aside until he can come along as an adult.

I've found, and this is based on the mid-European method of training a youngster, that in many cases, it is feasible and very helpful to a lad to bring him through the change of voice, as much as is possible. It takes the close supervision of the master, though, daily.

When we come across a boy in his early years, age 10 or 11, he may come to us with a natural alto boy's voice (and I differentiate between a boy alto and a woman's alto voice) which basically is limited in range in a boy and slight in color. Everything in a boy is scaled down from an adult. This is opposed to a lad who may come to us with a very high voice, which we would classify as a treble or a soprano boy. Then again, we may have a phenomenon, which I had with one boy in Canada, who could go from F below middle C, right up to high C with a totally open tone. This is just as much of a challenge to the vocal couch as is the boy with the very narrow range.

A boy in a choral situation such as this, is often faced with the prospect of singing within a very confined situation to a very open situation. Halls can be as much as 5, 6 times as large as this and he must be able to project. This is where it becomes very crucial for us, the Princeton Boychoir in particular, to be very careful in supervising these voices every time they sing, from the rehearsal in the school to adapting to a different auditorium in order that we are not guilty of ruining a voice before it comes to age. This is why, then there are several people involved with music coaching these young lads. We schedule four boys to each adult coach or teacher, academically and musically. This is so that we can watch not only the musical growth of the boy, the care and nurture of his voice, but also his academic and social progress while in this environment. It takes all of these factors.

In working with the young voice, I come back to the need for constant supervision in building a resonance of tone so that the boy can carry his tone, as much as is possible, to fill an auditorium. Not necessarily he alone, but as part of the corporate group. This is what we find a little bit of the secret of the thing. I prefer that a solo boy - we might find the exceptional boy who can do this sort of thing - who could fill an auditorium with his voice alone. The majority of them can only go so far. These boys are chosen

to come into the school, on the basis that they will be a good choirboy, a good chorister, part of the group, not necessarily a soloist. This makes it easier on all of them, not to force their voices, to build their resonance, to be constantly listening, aware of their balance within the choir, being aware of what their own production is so that none is neither leading nor being pulled but is constantly a part of the ensemble. Otherwise the basis of the training is simply based on the diaphragm production, on the insistence on good posture, on feeling the focus of the placement of the tone, all of the attributes of the vocal chords, not overpressuring them, not to yell, shout, act like a fool. All of a sudden in a football game, or something like that, we have to be watching. It is a matter of careful nurturing as they carry through, to be extra careful of this - not only the musical gift they have, but of the potential of a beautiful voice as an adult.

In our situation in Princeton, we have a long time to lay on, like a thin coat of paint at a time, a daily schedule with the boys. They have their academics in the morning - four hours from 8:30 to 12:15; lunch, an hour of physical education, showers, an hour of sleep. They then go into a three-hour block of rehearsal. In the evening they have two hours of private lessons. They have a study hall where they do their homework. The private teachers come in and give their instrumental and piano lessons: they also have their regular vocal coaching.

This three hour aspect they have each afternoon is not simply three hours of pressurized singing. I take a bit here, a bit there, as much as I may need in a particular line we are doing. If I feel we all need a break, if the attention is waning, if some days these highly tempermental vocal instruments aren't what they should be and I find that we have a bad day, from a weather stand-point, the weather is too dry or something, we just call it quits. or, if the allergies are too high, we take the afternoon off. This is the beauty of having this luxury of time in a very closed environment to bring a boy through this musical experience. The musical experience itself is connected to the social, the academic to his physical, physical education program. These boys who are so musical, many times in the outside world would have to give up other sports activities, other hobbies they might like to do. Here, it's all part of a lifestyle.

We have simply added on the musical facet which then becomes a matter of a lifestyle.

I don't know really what else to add. I would like to give you a few examples but I would also encourage your questions as well. It is so much of a cross-section, so many facets to working with the young singer, who possibly will become a good adult singer, that things be kept as simple as possible. When we start off with a boy, we are sure that we have a musical mind, a musical gift to work with. Then we take it and we fit it from one thing to another. We do follow, as I said, the basic prerequisites of the good diaphragm, solid diaphragm support to his tone. He learns the combination of the chest tone to building his head voice which is a little bit of an interesting facet. For the very young ones who come to us at the very beginning, around 8 or 9 years old, we always work from an upward scale down, in otherwords from the top down, simply to catch the gist of a floating tone and then it's only after that we start melding this by upward-downward scales, etc., and gradually building this feeling of resonance, both his chest resonance and his head, of focusing his vocal production into a room, as well as feeling his full resonances himself. All of that in addition to, of course, his regular theory and solfege lessons which go into a part of training these children. The first thing in forming any sort of children's choir is that there must be a keen interest in the children that one is working with. Then, it is up to the teacher. If the teacher has the respect of the music which he or she is doing and of the mission and that is to encourage these youngsters to appreciate the beauty of what music can do, that's where it all lies. I don't think there are any more secrets than that.

I'd like to carry on with a few examples, especially of what we would do by way of a regular rehearsal and warm-up and then I want to carry on. The "Singing of Angels" is such a beautiful sequence of the thoughts, about a youngster growing up. And then it leads so beautifully into "I Never Saw Another Butterfly." The most beautiful part of the "Butterfly" I feel, is from the solo, "I Never Saw Another Butterfly" to the one poem of "A Little Garden" and the roses and flowers in the garden. When that rose buds, the boy will be no more. I'd like to bring that to you as a part of the idiom that these boys sing in and for which Charles Davidson wrote so beautifully. We will start with a

bit of a warm up and carry on to that sequence of the "Butterfly."

(Demonstration with Boychoir followed.)

Question (On the subject of voice change):

Dr. Hanson:

The question of when a boy should stop singing is a very flexible one; it varies from one boy to another. Because of our situation, where we are able to coach these boys to such a great degree, many times they will carry on much longer than untrained boys because they are aware themselves, of their limitations. I've had boys who will come down from quite a wide range and then even some days not even be able to sing a note. In our situation I can coach them daily. I know exactly when not to have a boy sing at all, or to let him sing within his range so that we do not damage the vocal apparatus. This is so important. My colleagues in Vienna have said the same thing. If a boy has learned his craft well, learned the diaphragm control and the basis of the production, then he will have the least difficulty. The one who will have the least chance of a major crack; his voice will go down gradually. You can't generalize on this: everyone is different. But in a situation where a boy has been doing concentrated singing as a youngster, maybe is coached only once a week, or is in a choir rehearsing only two or three times a week, once a week, whatever, then discretion is the better part of valor, and this is where I say that a boy who can't be supervised all the way through had better stop singing because of the lack of full supervision. This is a highly debatable point. It goes from a purist standpoint to a very liberal, almost lethargic, not-giving-a-damn standpoint. In my situation here, I am always ready to work with them but not for the sake of simply keeping that voice going, but to try to coach them, train them for their new focus.

In response to another question:

This is something again - the constant change that goes on in this situation. We have the luxury of time while at the school but then we have to pay the penalty and that is being up nights trying to work in these new boys who are

coming in. Generally, we have about a third turnover every year. We try to bring in grade six boys as new boys into the situation. This gives me two-thirds of the choir able to concertize from the beginning of October on. It means that we have to be ever so careful about not letting too many change parts at one time. I must keep in mind how many eleven year olds I have in the alto line - 12, 13. There is a little bit of a space, then there are second sopranos. How many second sopranos are going to be altos next year? We have four here who will be moving down. They've already started in some of the repertoire so we are not caught high and dry in the fall with the two-thirds remainder. When the new boys come in they apprentice. They go along with us to the concerts. They are in every rehearsal because they have been brought in under high scrutiny, they have been auditioned in two weeks. By the end of three months they will be ready to come into the professional choir. They go along to each concert and observe and then are gradually brought in, possibly one is a little bit ahead of the other, he will go in and he will sing such and such. This is why keeping it so small it has to be this way to keep this mosaic working as well as to do the best by each boy who is in the choir.

In response to another comment:

This brings up my point. One of my colleagues in Vienna was asked: "What do you do when a voice changes?" He got so fed up with that constant question that he said, "Well, we shoot them." We really don't have a lot of whips in the closet back there, but this again comes back to those first two weeks when we find out whether that boy is going to be able to assimilate into this family. There are lots of occasions when a few heads need to be banged together. We try to balance their program so they have that daily exercise out on the field - soccer, baseball, cricket, the whole works. That gives them a certain outlet. I always say, especially when we are in the middle of a crises back home and somebody has gone through a window, or something, that the dictator of all of us, at the top of the pyramid, is music. Then I place myself next and say I am the spokesman for that music and I am the dictator here and you will do as I say or else you will hear otherwise. I suppose that's what it is all about.

In response to another question:

First of all, this comes back to a lot of cliches. This gentleman wanted to know, of course, not working in the luxury of the time situation that we have, simply in a local situation, how to approach that raw group of individuals, young kids coming in, all full of enthusiasm. They want to learn to sing in ten easy lessons. It comes down then, to a group of cliches, I suppose, but it's enthusiasm, a love of working with the youngsters, of seeing something grow, of possibly inculcating this love of music into these children. I think, also from working in unison, two-part, whatever, that's up to the imagination of the teacher. On the other hand there's a certain point to which, of course, you can't aspire to perfection at the cost of loss of interest of these youngsters. But there is a point where you come to say, that's enough. Anyone who cannot adhere, who is going to pull against the good of the group, they must be let go. This is such a difficult situation in a community situation where in many ways, it's part of your service to give music to all. I am really afraid I don't have too many pat answers for you there. There's nothing like, as far as the musical techniques are concerned, starting off at the basics and working within a nice easy range, first, and do work that they can excell in and do successfully which creates a pattern of success.

(Question inaudible):

Dr. Hanson:

The gentleman wanted to know (I said that we would bring the boys in at approximately the sixth grade level, that would be age ten or eleven) is this the bottom age for really beginning these boys? In our situation, we find, for the most part, yes. We have three grade five boys, but our situation is bringing them away from home. They live at school. They only see their families every so often which means the parents and the boys have got to be very dedicated to this experience they are getting. This is why we don't start until about grade five or six.

Question:

you spoke about damaging the voice. Is it actually possible to do damage to the voice or is it danger more in the area of developing bad habits that they can use later on as the voice develops. Is it a matter of damaging the chords or developing bad habits?

Dr. Hanson:

Both are right. A conductor or coach must be always on the lookout for bad habits. We go through from bad habits of simply slouching in a rehearsal situation, not the proper stance, to improper shaping of the vowels; we must always be on the lookout. Like making a painting, every day you go into a rehearsal, you have to be aware of bad tones, especially with the changing voices, too much of a reversion back to the head voice, it becomes an easy out, a hoot instead of working more on the lower tones. we do have a boy here who has a good musical interest but his range is under an octave as an alto because he does have nodes on his vocal chords. We've had him regularly to a specialist through the year. The onus is really being put on our shoulders because he has to be watched so very carefully so that he doesn't strain his voice. It wasn't the singing that did it; it was the school yard shouting, etc. With so many boys that come to us from, especially the urban centers, we find with damaged vocal chords. The specialist doesn't want to work on those until he's reached adulthood. But again, with a boy with enough intelligence and interest, I feel we can do an awful lot by him. In other words, we many times take the place of a speech therapist as well. Although we do, in this case work hand in hand with a speech therapist and the doctors.

Question:

What is your method of rejecting the boys who don't qualify?

Dr. Hanson:

The audition is held confidentially. We either have one or two people audition, myself and my associate. The boys who don't qualify are informed by a written report

given to the parents. This saves a lot of problems. If we are very interested in the boy we immediately say, yes. We want them at the two-week session. It's very easy the other way. They don't know otherwise: they will receive a report and that then covers the awkwardness.

In response to another comment:

We don't interview that many boys. They invariably come to us via another choirmaster or teacher in the schools who have found the boy and already spoken to the parents about the possibility and know us as an institution and have the confidence in us.

Question:

What percentage of boys actually go on to become adult singers?

Dr. Hanson:

When it comes down to statistics, not too many. On the other hand, it's enough to warrant the effort if even as many as 15%-20% would carry on in some sort of performance. Now looking into our alumni reports so many are either professionally involved or have been, or are teaching, directing choruses, or in music professionally.

In response to another question:

It is not fabricated at all. It amounts to, I suppose, a good approach, middle of the road, what I call a musical approach to the language. It was interesting we had the representative of the World School of Church Music at the school a few weeks ago, just on a social call. We were singing the Butterfly that day to a group of children from the Jewish school of Princeton. At the end, a Latin motet. He turned around after and said, "Isn't it interesting that they sing Latin with much more fluency than they do English." The background is just a good solid approach to English so that it can carry into the audience, so that it can be, hopefully, audible and discerned. The three languages that they deal with are Latin, a lot from the German lieder school, and of course, English.

TUESDAY EVENING, MAY 10, 1978

Memorial to departed colleagues:

Hazzan Michal Hammerman:

As we gather each year it is traditional for us to honor the memories of our dear departed colleagues. The purpose of this memorial service is not to depress us with the sorrows and tragedies of life, nor to leave us with feelings of futility and despair. God, who is our strength and security has taught us that life has meaning, life has purpose. The hazzan may go the way of all flesh but the sweet strains of his songs linger on. Our departed colleagues have become entwined in the fabric of the Jewish soul. With their song they have touched the threshold of immortality and though gone physically, they are bound with us and the coming generations in a bond of love and kinship, fastened together and kept fresh forever in song and music of the synagogue.

During this past year we have suffered the loss of a most esteemed Hazzan, Eli Kagan. Born in Kovno, Hazzan Kagan spent much of his boyhood studying hazzanut with some of our great European hazzanim, earning the position of chief cantor of the Great Synagogue of Riga. During World War II he made his way to the United States and served in some of our most distinguished pulpits. It was while conducting Rosh Hashana services in Northbrook, Illinois that he was stricken. He is survived by his wife, two daughters and granddaughter. May the Almighty send his comfort and healing unto his family.

We also honor the memory of these our sainted colleagues, zichronom livracha, Isadore Adlesman, Joseph Amdur, Bernard Alt, Gedaliah Bargad, Akibah Bernstein, Sigmund Blass, Harry Brockman, David Brodsky, William H. Caesar, David Chasman, Jordan Cohen, Joseph Cysner, Samuel Dubrow, Max Feder, Charles Freedland, Harry Freilich, Henry Fried, Abraham Friedman, Marcus Gerlich, Leib Glantz, Myro Glass, Judah Goldring, Jacob Goldstein, Jacob Gowseiow, Todros Greenberg, Nathaniel Halevy, William Hofstader, Jacob Hohenemser, Aaron Horowitz, Israel Horowitz, David Jacob, Eli Kagan, Abraham Kantor, Abraham Kaplan, Adolph Katchko, Herman Kinnory, Jacob Koussevitsky, Simon Kriegsman, Zachary Kuperstein,

Joshua Lind, Sigmund Lipp, Asher Mandelblatt, Joseph Mann, Gerson S. Margolis, Bernard Matlin, William Sauler, Itzik Schiff, Alvin F. Schraeter, Jacob Schwartz, Joseph Schwartzman, Samuel Seidelman, Abraham Shapiro, Ruben Sherer, Saul Silverman, Hyman Siskin, Jacob Sivan, Mendel Stawis, Isaac Trager, Julius Ulman, Solomon Winter.

INSTALLATION OF NEWLY ELECTED OFFICERS
AND MEMBERS OF THE EXECUTIVE COUNCIL

Hazzan Isaac Wall:

To the outgoing members of the Executive Council, heartfelt thanks on behalf of the entire Cantors Assembly for a job well done. May you continue working for hazzanut and for the Cantors Assembly so that we may benefit from your expertise. May God bless you with good health for years to come.

Will the retiring officers please rise.

As you leave your office to become active members in the ranks, we hereby commend you and thank you for your devotion and dedicated service, by which you helped elevate the standards of the Cantors Assembly to its highest peak. Michal Hammerman: You have been an exemplary President and as a former President, myself, I welcome you into the ranks of ex-officio members of the Executive Council.

May all of you be blessed with good health and may you continue to serve in devotion and happiness.

Will the following, elected as members of the Executive Council for terms of three years rise: Jacob Barkin, Joseph Gole, Yehudah Heilbraun, Stuart Kanis, Louis Klein, David Myers and Ivan E. Perlman.

Harold Klein, elected for a term of one year, please rise, and will Abraham Shapiro, elected Treasurer, Bruce Wetzler, Secretary and Morton Shames, Vice President, also rise.

Since we are gathered as sh'lichei tzibbur to install our new leaders, allow me to apply the preoccupations of our congregations in this period to the dedication we have at

hand. This time between Pesah and Shavuot is a time not only of counting, but of recounting the days: "Mitzvah aleinu l'saper beyetziat mitzrayim." We consider ourselves. It is a time for introspection, to set out our goals afresh as we look towards Shavuot and matan Torah.

It is to this sensitivity, this devotion, that we address ourselves and it is with great pleasure that I hereby install all of you.

Will Hazzan Samuel Rosenbaum please rise:

This week, in addition to counting sefirah, we read in the sidrah, "im behukotai teyleychu v'et mitzvotai tishmoru." Rashi comments on this verse: "shetihyu ameylim baTorah," that you shall labor in Torah. He bases it on the Midrashic parable that when a man comes before a king to request a favor he is filled with fear and trembling, but a beloved who enters the palace to perform some task has confidence. Sam, we all know the kind of laborer you are. It has been my privilege to work with you for many years and to perceive at first hand your extraordinary ability as executive officer of the Cantors Assembly. As each year you have been elected, and deepened your loyalty to this organization, my admiration and fondness for you has in like measure deepened, and so it is not our By-Laws that make you our Executive Vice President today, but your constant labor and diligence that bring you to this high honor. May your worthwhile efforts continue and grow that, like the ending of our parashah this week, we may say to you, hazak hazak venithazek. It is with this sincere wish that I hereby install you as our Executive Vice President.

Will Hazzan Kurt Silbermann please rise:

This is the season not only of Behukotai and of sefirah but we also examine Pirkei Avot for further spiritual guidance. In that great collection of chapters from our fathers, directly after the introductory statements, we have this statement about one of our ancient leaders: "Shimon Hatzadik hayah mayshirei K'nesset Hag'dolah." Simon the Just was one of the survivors of the Great Assembly. He used to say: "Upon three things is the world based, upon the Torah, and on Divine Service, and upon acts of charity. Simon was a High Priest who led the service. He is described by a

contemporary as "Great among his brethern and the glory of his people. How glorious was he when he came out of the Sanctuary... like the full moon on the feast days and like a rainbow becoming visible in the cloud." He remembered the "good old days" and yet he affirmed the possibilities of this world. Kurt, you have made the "good old days" good, in coming up the ranks the hard way. Our relationship dates back to your diligent efforts in the Philadelphia Region years ago, and we have all taken pleasure in seeing the dignity and devotion with which you have held your post, going up the ladder until now.

Your hard work is equalled by your admirable humility. This Assembly joins in confidence that what has to be done will be done by you. We know your word to be your bond. We have charged other Officers with Torah and Avodah. It remains to emphasize that which an experienced officer can contribute, g'milut hesed and ahavah. May the love and compassion that you have add to the glory of a stronger Cantors Assembly.

It is a great honor that I hereby install you as President of the Cantors Assembly.

Hazzan Kurt Silbermann:

Hazzan Isaac Wall, fellow officers, colleagues, friends, ladies and gentlemen:

Two years ago, my friend Gregor Shelkan installed me as your Vice President, promising you that I would be a short speaker. In my vanity, and not thinking of my short stature, I took it to mean that I would never talk longwindedly. This I promise you this evening.

Excepting past presidents, not one of you may know the emotions that are within me at this moment by the high honor you have given me, by the feeling of accomplishment I have to be able to lead you this next year. It is one of the high points in my life, and certainly the zenith of my career as Hazzan. I thank you.

We are celebrating, during this convention, thirty years of our existence as the Cantors Assembly, and also, twenty-five years since the founding of the Cantors Institute.

Let us contemplate for a moment what these anniversaries should mean to us. In a man's lifetime, at thirty the maturing process has started. He should know what shape and direction his life should take. As an organization we are working toward the peak of our powers and accomplishments, but as individual professionals we must take inventory of ourselves. We must never forget the role and function of a sheliah tzibbur on and off the pulpit. We must know what we should be, and also what we should not be. We must be conscious of our profession, what should be our province, our ken, what should be in our field of interest. Let us be expert hazzanim, musicians, scholars and menschen, caring for the esthetic and spiritual needs of our congregations.

This leads me to what, I think, is the more important anniversary. Twenty-five years ago the Cantors Institute was called into existence.

We are entering into a new, and, I think, important phase in the history of our Cantors Assembly. Both Morton Shames, our newly elected Vice President, and I, are graduates of recognized American cantorial schools, specifically trained to become hazzanim. I am a member of the first graduating class of the Sacred School of Music, and Hazzan Shames graduated with the first class of the Cantors Institute. With both of us as your top officers, both products of professional schools, the importance of such institutions is emphasized.

In the last fifteen years I have been active as a member and as chairman of both the Placement Commission and of the Standards and Qualifications Committee. It was my duty, together with other committee members, to interview, audition, and examine applicants for membership and for placement. We sometimes were appalled by the lack of knowledge, the onesidedness of information and skills, and the musical illiteracy of some of the applicants. This above else points up the importance of our schools, that is, to study formally Hazzanut, cantillation of the Bible, music theory, musicianship, history of Jewish music, Hebrew, Bible and diney t'fillah; and to study how to fulfill the role of cantor in all its facets.

A new era is dawning. We built toward it with design and purpose, and I know we were right. I thank the leadership which had such foresight and insight, especially David Putterman and all the founders of the Cantors Assembly. I thank the past presidents and our Executive Vice President, Samuel Rosenbaum. I thank all the officers and committee members and chairmen and all those who gave of themselves for the betterment of hazzanim and hazzanut, and to Judaism.

I promise to continue to give unhesitatingly and unstintingly of my time, my efforts and my resources. I promise that this administration will be an open one. We will listen to your suggestions and advice. We will sometimes disagree and we will sometimes have to say no. But in our judgment we will work to the broadest advantage of the majority of our members, never forgetting the individual member and his problems. I ask your help to advance hazzanut. One or a dozen individuals cannot achieve our aims and goals. All together we can.

THIRTIETH ANNIVERSARY CONCERT
CANTORS ASSEMBLY
Tuesday evening, May 10, 1977, 10 o'clock

I

SYNAGOGUE CLASSICS FOR HAZZAN AND CHOIR

Min Hameitzar	J. Halevy
Hazzan Ben Maissner	
R'tzei	A. L. Schlossberg
Hazzan Abraham Denburg	
Uv'shofar Gadol	L. LOW
L'dor Vodor.	A. Berkowitsch
Hazzan Ralph Schlossberg	
Havdoloh	Z. Zilberts
Hazzan Jacob Barkin	
Choir of Temple Beth Sholom, Roslyn, New York	
Conductor, Gary Nair	Pianist, Frank Farago

II

SIX SONGS FOR TWO AND THREE VOICES
Arranged by Ida Ruth Meisels

Drei Zikh Milekh'l	A. Goldfaden
Hazzanim Edward Berman and Saul Meisels	
Mottele	M. Gebirtig
Hazzanim Edward Berman and Isaac Goodfriend	
Sheyiboneh Beis Hamikdosh	I. Schorr
	Piano acc. A. Ellstein
Hazzanim Moshe Taube and Isaac Goodfriend	
A Dudele Folk Melody	A. W. Binder
Hazzanim Moshe Taube and Saul Meisels	
A Zemer	S. Bugatch
Hazzanim Goodfriend, Taube and Berman	
Zoll Shoin Kumen Di Geuleh	Folk Song
Hazzanim Meisels, Taube and Berman	
Ida Ruth Meisels, piano	

CANTORS ASSEMBLY
presents

CELEBRATION

In Honor of the Tenth Anniversary of Jerusalem United

Wednesday, May 11, 1977 at 3 o'clock

I

Yerushalayim
Zion's Walls

M. Rappaport
A. Copland

Hazzan Ben Belfer
Florence Belfer, piano

In Old Jerusalem
Lo Teyda Milchamah

J. Chajes
U. Continiello-I. R. Meisels

Hazzan Morton Shames

Matai

L. Glantz

Hinach Yafah

Y. Admon/Gorocho

Sh'chorah Ani

M. Lavri

Im Eshkacheich Yerushalayim

M. Lavri

Shirley Sherman, Soprano

B'shuvi et Sh'vuteichem L'eynecha

J. Lefkowitz

Sh'nat Olam; Longing for Jerusalem

H. Schalit

Hazzan David Lefkowitz

II

HAVA NASHIR - LET US SING TOGETHER

Uv'nei Yerushalayim

R. Sirotkin

Vahavienu Letsiyon Ircha

R. Sirotkin

Ani Oleh Lirushalayim

Y. Hadar

Lashanah Haba'ah

S. Paikov

Led by Hazzan Ben Maissner

Unless otherwise indicated the pianist will be
Bruce Shewitz

WEDNESDAY EVENING, MAY 11, 1976

Presentation of Kavod Awards:

Hazzan Kurt Silberman:

It is indeed an honor to be called upon to perform this next task as the first official act of my presidency.

Every year at our convention we have acknowledged important and special contributions made by Jewish musicians, composers, organists, choral conductors - all people who have furthered the field of Jewish liturgical music. We have said "thank you" to them by giving them Kavod Awards.

This evening, when we celebrate the thirtieth year of our existence, we would like to correct an omission. We always thought of others. We never thought of the important contributions made by our own founders, by our own past presidents and by those who worked for many, many years on various tasks, and whom we have named special permanent ex-officio members of the Executive Council. They put in uncounted hours, attended innumerable meetings and gave of themselves in ways too numerous to mention. This evening as we are nostalgically thinking back over our thirty years, we gratefully call on these men to step forward, as I mention their names.

First, may I ask Hazzan David Putterman, the first guiding spirit of our Assembly, a man who was also our first Executive Vice President. As I hand over this award, I would like to read its inscription. Each award is identical - only the name of the recipient is changed.

"in deep and grateful appreciation for the pioneering efforts and continuing leadership and support which he (the recipient) has given and continues to give to the Cantors Assembly, thus helping to bring it nearer to the full realization of the noble goals of its founders."

Next I would like to ask Hazzan Samuel Rosenbaum to come forward. Sam is not only our present Executive Vice-President, but also a past president of our Assembly.

Now I call upon our past presidents: Michael Hammerman, Arthur Koret, David Leon, Yehudah Mandel, Saul Meisels. Nathan Mendelson, Abraham Rose, Gregor Shelkan, Moses Silverman, Charles Sudock, Isaac Wall, Max Wohlberg.

Now I call on the following who, though they are not past presidents, are ex-officio members, by virtue of their untiring work for our Assembly: William Belskin-Ginsburg, Chairman of the Executive Council for eight years, Counsel to all presidents of the Cantors Assembly. Moshe Nathanson, frequently a member of the Executive Council, but primarily honored for his distinguished contributions to American Jewry and hazzanut in first introducing here the songs of Palestine and Israel. Morris Schorr, fifteen years service as Chairman of Cantors Assembly Placement Committee, continues to serve in various special capacities.

Ladies and gentlemen, I would like to say that there are others in our Assembly who worked hard, who may also be deserving of awards. We know that our Assembly greatly appreciates their work, and we know that they are all filled with a sense of satisfaction and accomplishment.

I want to congratulate all the recipients of the Kavod Awards. To us I pose this question: What would be the status of hazzanim or the state of hazzanut without these devoted and dedicated men?

Cantors Assembly/ Officers 1976-1977

President: Michal Hammerman

Treasurer: Kurt Silbermann

Treasurer: Ivan E. Perlman

Secretary: Jacob Barkin

Executive Vice President: Samuel Rosenbaum

Executive Council

Shabtai Ackerman, Ben W. Belfer, Charles Bloch, Saul Breeh, Alan Edwards, Samuel Fordis, Mordecai Goldstein, Erno Grosz, Saul Hammerman, Morton Kula, David Lefkowitz, Harold Lerner, Leon Lissek, Solomon Mendelson, Sidney Rabinowitz, Abraham Shapiro, Benjamin Siegel, Allen Stearns, Moshe Taube, Harry Weinberg

Ex Officio:

W. Belskin-Ginsburg, Arthur S. Koret, David J. Leon, Yehudah L. Mandel, Saul Meisels, Nathan Mendelson, Moshe Nathanson, David J. Putterman, Abraham Rose, Morris Schorr, Gregor Shelkan, Moses J. Silverman, Charles Sudock, Isaac I. Wall, Max Wohlberg

Convention Committees:

Planning: Leon Lissek and Bruce Wetzler Co-Chairmen; Jacob Barkin, Michal Hammerman, David Lefkowitz, Benjamin Maissner, Yehudah L. Mandel, Saul Meisels, David Myers, Ivan Perlman, Samuel Rosenbaum, Ralph Schlossberg, Gregor Shelkan, Kurt Silbermann, Moses J. Silverman, Isaac I. Wall

Management: Harry Weinberg, Chairman; Alan Edwards, Levi I. Halperin, Ivring Kischel, Hyman Sky, Israel Tabatsky.